

Monneur l'Abbe Napoleon
De la part de l'auteur

R E M A R K S

O N T H E

SCRIPTURAL ACCOUNT

O F T H E D I M E N S I O N S O F

SOLOMON'S TEMPLE:

O C C A S I O N E D B Y T H E

S U P P L E M E N T

T O A P A M P H L E T E N T I T L E D

E V I D E N C E T H A T T H E R E L A T I O N O F J O S E P H U S

C O N C E R N I N G

H E R O D ' S H A V I N G N E W B U I L T T H E T E M P L E A T J E R U S A L E M

I S E I T H E R F A L S E O R M I S I N T E R P R E T E D .

B Y T H E A U T H O R O F
R E M A R K S O N T H E E V I D E N C E .

Quis ferat Josepho scriptori eximio inclementer dicere, quod scripserit Templum
Herode solo æquatum, et magnificentius pristino exstructum et instauratum?

SCALIGER de Emend. Temp.

Παν ὅτι αν μελλης λεγειν, προτερον επισκοπει τη γνωμη* πολλοις γαρ η γλωττα προ-
τρεχει της διανοιας.

Continuation of the Evidence, p. 66.

O X F O R D ;

S O L D B Y D . P R I N C E A N D J . C O O K E ; A N D J . F L E T C H E R ;

A L S O B Y R I V I N G T O N , E L M S L Y , P A Y N E ,

A N D W H I T E , L O N D O N .

M D C C X C .

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ADVERTISEMENT.

*WHILE the former Remarks on the Evidence were in the Press, a second Edition of the Evidence, was published with a Supplement on the dimensions of Solomon's Temple. The Author has since published a Continuation of his Evidence, in which he renews his general objections to the demolition of the *vaos*, and therefore to the common interpretation of Josephus's account of Herod's Temple: he has added some remarks on the language of Josephus's narrative; and has varied a little the ground of his Hypothesis; but has made no addition to the doctrine of the Supplement. What I have to remark on the new Evidence in the Continuation, I reserve for another occasion: and confine myself, for the present, to the subject of the Supplement, that is,*

to

A D V E R T I S E M E N T.

to a point essential to the determination of the Inquiry: the Hypothesis of the Evidence depending on the supposition, that the $\nu\alpha\omicron\varsigma$ of Solomon's Temple was an hundred Cubits long in the clear, that is, forty Cubits longer than Zerubbabel's.



(2)

R E M A R K S
O N T H E
S C R I P T U R A L A C C O U N T
O F T H E D I M E N S I O N S O F
T H A T P A R T O F S O L O M O N ' S T E M P L E
C A L L E D
T H E N A O .

THE Inquiry into Herod's Temple at Jerusalem, which concerns the veracity of a holy Prophet on one hand, and the credibility of a grave Historian on the other, involves three principal questions : Whether Josephus in his account of Herod's having rebuilt the Temple at Jerusalem, as it is commonly understood, has been misinterpreted or not : if not, whether the account be a mere fiction of the Historian, or a real fact : and if a fact, whether it be inconsistent with the prophecy of Haggai. The two last considerations, it is obvious, must be regulated by the event of the first.

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The point still at issue between the *Evidence* and the *Remarks* is, Whether Josephus has been misinterpreted or not. If Zerubbabel's Temple was not inferior in length to Solomon's, the building erected by Herod could not have been any addition to the length of Zerubbabel's to make it equal to Solomon's; but must have been an entire new Temple. It is incumbent therefore on those, who think, that Herod did not take down and rebuild the Temple at Jerusalem, but only repair it, by adding to its length and height, to shew, that Solomon's Temple was *longer* than Zerubbabel's. The Author of the *Evidence* maintains that Solomon's Temple, that is, the *vaos*, was at least, one *hundred* cubits in the clear, which is *forty* cubits longer than Zerubbabel's. It is this supposed difference in the length of the two *vaos*, which has occasioned the Hypotheses, that there were *forty cubits of the foundation of Solomon's Temple unbuilt on by Zerubbabel*:—and that Josephus in his account of Herod's building means only that he removed those old foundations and built *forty cubits, in length, of new building as a continuation of Zerubbabel's*. The former of these Hypotheses has been, I think, sufficiently disproved in the first Section of *Remarks* on the *Evidence*, by shewing that both the Temples were of *equal* length; and the latter, in the second Section, by shewing that the language in Josephus's account will

will not, on any just principles of grammar, admit of any other construction, than that of an entire *demolition* and *rebuilding* of the Temple; and therefore that Josephus has not been misinterpreted.

But the Author of the Evidence thinks his opinion of Josephus's being misinterpreted not at all affected by those Remarks; and that some of the first and most respectable literary characters in the kingdom concur with him. I shall present the reader with the Author's own words in an Advertisement prefixed to his *Continuation* of the Evidence. "The general idea
 " of the Evidence, that Josephus hath been
 " misinterpreted, having met with the appro-
 " bation of some of the first and most respecta-
 " ble literary characters in the Kingdom, the
 " Author has been thereby encouraged to en-
 " large his Enquiries, in hopes of being able
 " to establish that idea *beyond the reach of any*
 " *further Controversy*. If the Author does not
 " affix his name to his publication, his apology
 " must be that he doth not write for fame but
 " truth, and that he disclaims all pretensions of
 " *triumphing* over those great and very learned
 " persons, by whom the Historian appears hi-
 " therto to have been so much misunderstood."

With all proper deference to the Author's learned friends, I have no doubt that he is mistaken not only in the *general idea* of the Evi-

dence, but in almost every particular allegation from fact or language. I shall not however attempt to prejudice my reader in favour of the former Remarks on the Evidence, by mentioning any *respectable concurrences* of opinion; nor will I now anticipate the decision of the subject *beyond the reach of any further Controversy*, or my *triumph* in the following examination of the *Supplement*, but submit my remarks on it to the candid consideration of the Author, his friends, and our common readers.

There are two methods of determining whether Josephus has been misinterpreted or not; one by appealing to the terms, in which the Historian has delivered his account: and the other by comparing the dimensions of Solomon's and Zerubbabel's Temples. I shall not resume the argument from Josephus's own language in favour of the common opinion of Herod's Temple, but return to a point, which the Author of the Evidence had neglected in his first edition, but which he thought of sufficient consequence in the Inquiry to deserve a large *Supplement* to the second Edition; I mean the comparative length of the two *NAOI* of Solomon, and Zerubbabel. I am persuaded that most unprejudiced readers will be satisfied with the proofs, which have been already given in the first section of the *Remarks* on the Evidence, that

that the two NAOI were of equal length. But as the Author of the Evidence has employed his large *Supplement* to prove the contrary, the reasons, which are there alleged, I shall pursue at large: and if I can satisfy my reader by copiousness of Evidence, I shall most willingly risk the imputation of pedantry * by minuteness of citation.

§. 2. The Observations of the Supplement fall under two principal positions.

1. That Solomon's Temple was 100 cubits long, at the least, in the clear; and

2. That the Holy of Holies made no part of *the House of sixty cubits* mentioned in 2 Chron. iii. and in 1 Kings vi.

In support of the *former* position it is stated, that the Porch was 20 cubits long, the Sanctuary 60, and the Holy of Holies 20. The Holy of Holies is expressly said in Scripture, and is acknowledged on all hands, to have been twenty cubits long: the Porch is likewise known on the same authority to have been twenty cubits: but that the Sanctuary was *sixty* cubits long, is an estimate peculiar to the Author of the Evidence.

The *latter* position, which forms the chief

* See *Continuation*, p. 45.

subject of the Supplement, is deduced from the following circumstances :

1. A deficiency of five cubits in the commonly acknowledged measure of the Temple (or Sanctuary,) if the Oracle (or Holy of Holies) made any part of the House of sixty cubits.

2. The distinction of the Temple and Oracle in 1 Kings vi.

3. The separate description of the Temple 1 Kings vi. 2—15. and of the Oracle, ver. 16. and a comparison of the 14th and 21st verses of the same chapter.

4. Some peculiar circumstances attributed to the structure of the Oracle.

5. The difference of materials, with which the temple and Oracle were floored.

6. The difference of height in the Temple and the Oracle.

§. 3. The first object then of the Supplement is to shew, that the *vaos* of Solomon's Temple was one hundred cubits in length, in the clear.

The dimensions are stated in the following manner: (p. 93.) “ It is *expressly* said (2 Chron. “ iii.) that the length of the House, which is “ afterwards called the greater House, to distinguish it from the most Holy House, was
 sixty

“ sixty cubits; the length of the Porch, twenty
 “ cubits, and twenty likewise the length of the
 “ most Holy House; so that the length of the
 “ whole evidently, according to *this account*,
 “ was one hundred cubits at least, ($20 + 60 + 20$
 “ $= 100$.) But if this was the measure in the
 “ clear, as is most probable, then the length of
 “ the whole, from out to out, must have been
 “ more than an hundred cubits.”

The first impression, which this statement must excite is, that if *this account* be from Scripture, and if Scripture any where *expressly* assert that the Sanctuary was *sixty* Cubits long, whatever might have occasioned the prevailing and uniform opinion, that the Sanctuary was only *forty* cubits, to the *express* authority of Scripture, opinion must submit. — To prevent therefore any undue influence from this statement, I would, for the present, observe, that claims of *express authority* at the head of a doubtful argument, and in favour of a new hypothesis, are a sort of harmless sanguine expressions, which may be conceded to the fondness of an Hypothefist, but which do not always strictly correspond with their proofs.

In objection to the *general* statement of one hundred cubits length in the *clear*, perhaps it may be sufficient to reply, that the whole length of the *vaos* from *out to out* appears to have been
 but

but one hundred cubits ; the *clear* dimensions therefore must have been much short of that extent.

	Cubits
1. The wall of the Porch was (Ezekiel xl. 48.)	5
2. The width of the Porch (1 Kings vi. 3.)	10
3. The wall of the Sanctuary (Ezek. xli. 5.)	6
4. The Sanctuary (1 Kings vi. 17. Ezek. xli. 2.)	40
5. The wall of separation — (Middoth)	1
6. The Holy of Holies — (1 Kings vi. 20. Ezek. xli. 4.)	20
7. The wall of the House — (Ezek. xli. 5.)	6
8. Chambers — (1 Kings vi. 6.)	7
9. The wall of the Chambers (Ezek. xli. 9.) *	5
	100

To the *particular* statement, that the Porch was twenty cubits long, the Sanctuary sixty, and the Holy of Holies twenty, there are three material objections :

1. That it is not the length, but the *width* of the Porch, which should be included in the length of the whole building:

2. That the Porch ought not to be included

* We have the authority of the Historical Books of Scripture for only the *clear* dimensions of the House. Where they fail in particulars, as in the *solid* dimensions, the description of Ezekiel has been taken ; and, for want of Scripture authority, in one instance, the rabbinical account in the Middoth.—The highest chambers were *seven* cubits broad, and the lowest, five cubits : the space beyond the five cubits of the ground chambers, (proportionate, as it should seem, to the two cubits, by which the highest exceeded the lowest,) was occupied by stairs, which led to the upper chambers. 1 Kings vi. 8.—The *forty* cubits of the Sanctuary, which I assume here (instead of sixty) on the authority of the book of Kings and Ezekiel, will be confirmed at large in the fourth Section.

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at all in the *clear* dimensions of the *House of God*, or *vaos* : and

3. That the Sanctuary instead of being sixty was only forty cubits long.

As to the *first* objection, it is said, 1 Kings vi. 3. that “the *length* of the Porch was according to the *width* of the House.” But why according to the *width* of the House? because the length of the *Porch* was not only of the same number of cubits, but in the same direction with the width of the *House*. Therefore the *width* of the Porch must have been in the same direction with the *length* of the House; as will appear from the slightest inspection of any ichnography of the *vaos*.* Consequently as

* In a note to the “Remarks on the Evidence” p. 18. I endeavoured to account for some mistakes respecting the dimensions of the two Temples, of Solomon and Zerubbabel, “by supposing them to have arisen from comparing estimates, which are not correlative. One estimate asserts that Solomon’s temple was sixty cubits long, which respects the interior space only. Another that the Temple was seventy cubits long, which includes the Porch, which was ten cubits long. A third says, that the Temple was an hundred cubits long, which includes the *vaos*, the Porch, the Chambers, and the whole space from out to out. Therefore it may be said in different places, and with different views, that Solomon’s Temple was an hundred cubits in length, and Zerubbabel’s sixty, and that Zerubbabel’s was an hundred and Solomon’s sixty without supposing any difference in their *relative* dimensions.”—Of this passage the Author of the Evidence observes in his *Continuation*, p. 25. that “Mr. B. says the Porch was only ten cubits in length; but the Scriptures and Josephus say otherwise.”—It required no great attention to the different directions of the House and the Porch to have seen, that by the ten cubits of the Porch ~~was~~^{are} meant the ten cubits in the direction of the *length* of the building: as the *twenty* cubits of its own length could not come into the length of the House. If the Author of the

the width of the Porch was only ten cubits, the whole length of the building, in the clear, even including the *Porch*, and admitting *sixty* cubits to have been the length of the Sanctuary, will amount only to *ninety* cubits, instead of an hundred, ($10 + 60 + 20 = 90$.)

In the *second* place the Porch ought not to have been included at all in the *clear* dimensions of the House. It is not considered in the historical accounts in Scripture as a part of *the House of God*. The term *House of God*, which was applied both to the Sanctuary and Holy of Holies, (the latter of which was called the *inner House*, and the former, the *House before the Oracle*, and the *greater House*,) is not any where so applied to the Porch. The Porch, though in Ezekiel it is called the Porch of the House, το αἶλαμ του οἴκου, האלם הבית, is not called το αἶλαμ του ναου, האלם ההיכל: and in the historical books it is called the Porch “*before the Temple of the “House,”* and “*in the front of the House.*” Josephus calls the Porch προναον, (Antiq. viii. 3. &c.) The omis-

Evidence will apply the distinctions before mentioned to p. 21. and 22. of the *Continuation* he will find no difficulty in Josephus's saying that the ναος destroyed by Titus was sixty cubits long, and yet that the same ναος built by Herod was an hundred cubits: and (p. 32.) will see why Zerubbabel's Temple, which was sixty cubits in the clear exclusive of its Porch, or Walls, or Chambers, could not have left the void space there supposed.

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sion of the Porch * will reduce the estimate to *eighty* cubits, ($60+20=80$.)

The *third* objection will, if I mistake not, reduce it to *sixty* cubits, which is the length attributed to *the House of God* built by Solomon, in 1 Kings vi. 2. 2 Chron. iii. 3. and to the same House, or *vaos*, in Josephus.

§. 4. The Supplement indeed asserts (p. 93.) that it is *expressly* said in 2 Chron. iii. that the greater House, or Sanctuary, alone, was *sixty* cubits in length. By an *express* account, the Author cannot mean, what is usually meant, an account, totidem verbis, that *the greater House was sixty cubits in length*; because in the verse, which speaks of the greater House, there is no account at all of its dimensions. Nor can it, I think, be collected by just implication from any reference to the verse, in which mention is made of the House of God, which was *sixty* cubits in length. The whole passage is as follows, 2 Chron. iii. 3. “ Now these are the things, “ wherein Solomon was instructed for the build- “ ing of the House of God. The length by cu- “ bits after the first measure was *threescore cu- “ bits*, and the breadth, twenty cubits. 4. And

* A decisive proof that the *Porch* made no part of the *clear* dimensions of *the House of God*, or *vaos*, will result from evidence produced hereafter, that the whole interior space of the House in length was only *sixty* cubits, of which forty belonged to the Sanctuary and twenty to the Holy of Holies.

“ the Porch, that was in the front of the House,
 “ the length of it was according to the breadth
 “ of the House, twenty cubits, and the height
 “ was an hundred and twenty : and he overlaid
 “ it within with pure gold. 5. And the greater
 “ house he cieled with fir-tree, which he over-
 “ laid with fine gold, and set thereon palm-trees
 “ and chains. 6. And he garnished the House
 “ with precious stones for beauty : and the gold
 “ was gold of Parvaim. 7. He overlaid also
 “ the house, the beams, the posts, and the walls
 “ thereof, and the doors thereof with gold, and
 “ graved cherubims on the walls. 8. And he
 “ made the most Holy House, the length whereof
 “ was according to the breadth of the House,
 “ *twenty cubits*, and the breadth thereof twenty
 “ cubits : and he overlaid it with fine gold,
 “ amounting to six hundred talents.”

The general proposition in the first verse of
 the preceding passage is that *the House of God*
 should be sixty cubits in length. As only *one*
 House of God was proposed to be built, or was
 built, the *greater* House cannot mean the *whole*
 of this House of sixty cubits, but the greater
 portion of the House. The Sanctuary therefore,
 which was the greater portion, could not have
 been sixty cubits in length. Again, when it is
 said that *the House of God*, and *the House, which*
Solomon built for the Lord, was sixty cubits long,
 the expression is too general to mean less than
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the *whole* House of God, or *vaos*. It is not probable that the appellation of *the House of God* should be used exclusively of any part of the House. But if it were possible, it is not probable, that it should be exclusive of the most sacred part of it, the part, which God deigned more especially to glorify by his visible presence. The instructions, which Solomon received for building *the House of God* are clearly limited to the House of *sixty cubits*, from which therefore the Holy of Holies could not have been excluded. But as the Holy of Holies was only *twenty cubits* long, it could have been only part of this House: and nothing but the Sanctuary could constitute the remainder. It appears therefore that both the Sanctuary and Holy of Holies were included in the House of God, which was *sixty cubits* long. If then the interior space of the whole House consisted of only *sixty cubits*, as the Holy of Holies is acknowledged on all hands to have been *twenty cubits* long, the Sanctuary could have been only *forty*.

It is true that the length of the Sanctuary thus collected is not *expressed* in the passage of Chronicles before quoted. But what must we infer from thence? nothing, I think, that can invalidate the deduction. In such details of buildings a complete enumeration of all particulars is not to be expected. The omissions, however, of one account are often made up by the particulars

culars of another. In the book of Kings, though it is mentioned that the floor of the House was covered with planks of fir, it is not said, with what materials the cieling was covered. The omission is supplied in the book of Chronicles. The height of the Porch, which is omitted in the book of Kings, is given in the book of Chronicles. The full dimensions of the House from out to out are omitted in the books of Kings and Chronicles, but may be collected in great measure from Ezekiel.

In the same manner, though the length of the Sanctuary is omitted in the book of Chronicles, the omission is supplied in 1 Kings vi. 17. a passage, which is, I believe, universally (except by the Author of the Evidence) understood to mean, that the Temple or Sanctuary was *forty* cubits long. Ver. 16. “And he built
 “ twenty cubits on the sides of the House, both
 “ the floor and the walls, with boards of cedar:
 “ he even built them for it within, even for the
 “ Oracle, even for the most holy place. 17. And
 “ the House, that is, the Temple, before it,”
 (or, and the House before it, that is, the Temple) “was *forty* cubits long.” It is not indeed expressed in the original nor in the Septuagint translation, whether the forty cubits were in length, breadth, or height: but in the English translation, and, I believe, all others where the ellipsis is supplied, it is translated *forty cubits*
long

long. And, as the passage stands, it could not have been translated otherwise: for as the dimensions of forty cubits could not belong to the breadth of the house, for that was twenty; nor to the height, for that was thirty; it could belong only to the length.

The account, which is given in 1 Kings vi. is as follows: ver. 2. “And the House, which
“King Solomon built for the Lord, the length
“thereof was THREESCORE cubits, and the
“breadth thereof twenty cubits, and the height
“thereof thirty cubits. 3. And the Porch before the Temple of the House, twenty cubits
“was the length thereof, according to the
“breadth of the House, and ten cubits was the
“breadth thereof before the House. 16. And
“he built twenty cubits on the sides of the
“House, both the floor and the walls with
“boards of cedar: he even built them for it
“within, even for the Oracle, even for the
“most Holy place. 17. And the house, that
“is, the Temple, before it, was FORTY cubits
“long. 20. And the Oracle [in the fore part,
these words are not acknowledged by the Septuagint, edd. Vat. Bos.] was TWENTY cubits in
“length, and twenty cubits in breadth, and
“twenty cubits in the height thereof.” The account in the book of Chronicles has been quoted above, p. 11.

The relation of Josephus (Antiq. viii. 3. §. 1.
2. 3. 7.)

2. 3. 7.) may serve as a comment on the accounts in the historical books of Scripture. Της δ' οἰκοδομίας του ναου Σολομων ηρξάτο, τεταρτον ετος ηδη της βασιλείας έχων.—Το μὲν οὖν ὕψος ην ἑΞΗΚΟΝΤΑ πήχων, τῶν δ' αὐτῶν καὶ τὸ ΜΗΚΟΣ, εὐρος δ' εἰκοσι. Κατὰ ταῦτα δὲ ἄλλος ην ἐγγηγερμένος, ἰσὺς ταῖς μέτροις· ὥστε εἶναι τὸ πᾶν ὕψος τῷ ναῷ πήχων ἑκατὸν καὶ εἰκοσι. Τετραπλοῦ δὲ πρὸς τὴν ἀνατολὴν. Τὸ δὲ πρὸναον αὐτοῦ προέστησαν ἐπὶ πήχεις εἰκοσι τὸ μῆκος, πρὸς τὸ εὐρος τοῦ οἴκου τεταγμένον, έχον δὲ πλάϊς πήχεις δέκα, ὕψος δὲ ἀνεγγηγμένον πήχων ἑκατὸν καὶ εἰκοσι.—Διελὼν δὲ τὸν ναὸν εἰς δύο, τὸν μὲν ἐνδοθεν οἶκον, Εἰκοσι πήχων, ἐποίησεν ἀδύλον εἶναι· τὸν δὲ ΤΕΣΣΑΡΑΚΟΝΤΑ πήχων, ἁγίον ναὸν ἀπεδείξεν.—Ταῦτα πάντα εἶχεν ὁ τῶν ΤΕΣΣΑΡΑΚΟΝΤΑ πήχεων οἶκος, πρὸ τοῦ καταπετάσματος τοῦ ἀδύλου.

To these clear testimonies, to which I think every thing but a contrary hypothesis must readily accede, we may add a passage from Ezekiel, in which the *length* of the Temple or Sanctuary is expressly said to be *forty* cubits. Though there are many difficulties with respect to the dimensions of the whole *ἱερόν*, as represented by Ezekiel, yet the *clear* dimensions of the Sanctuary and of the Holy of Holies as well as the Porch, are the same with those before attributed to the account in the book of Kings. Ch. xl. 48. “ Then he brought me to the Porch of
“ the House, and he measured the pillars of
“ the PORCH, five cubits on this side, and five
“ cubits on that side: and the breadth of the
“ gate

“ gate was three cubits on this side, and three
 “ cubits on that side. The length of the Porch
 “ was twenty cubits, and the breadth ten cu-
 “ bits :” [*so ed. Ald. and Bp. Newcome.*] “ and
 “ they went up to it by ten steps : and there
 “ were columns by the Porch, one on this side,
 “ and another on that side. Ch. xli. 1. After-
 “ ward he brought me to the TEMPLE ; and
 “ he measured the pillars ; six cubits was the
 “ breadth on this side, and six cubits was the
 “ breadth on that side, which was the breadth
 “ of the Tabernacle. And the breadth of the
 “ door-way was ten cubits ; and the sides of
 “ the door way were five cubits on this side,
 “ and five cubits on that side : and he measured
 “ *the length thereof forty cubits*, and the breadth
 “ twenty cubits. Then he went INWARD
 “ (*εις την αυλην την εσωτεραν* Sept.) and he measured
 “ the pillars of the door, two cubits ; and the
 “ door, six cubits ; and the breadth of the door-
 “ way, seven cubits [on this side, and seven
 “ cubits on that side.] And he measured the
 “ length thereof twenty cubits, and the breadth
 “ twenty cubits before [or, *within*] the Tem-
 “ ple ; and he said unto me, This is THE MOST
 “ HOLY PLACE.” Ezek. xl. and xli.*

* I have for most part followed the learned Bp. of Waterford's translation. I have however retained *before the Temple* instead of the new translation *according to the front of the Temple*, which seems to have been formed on the Septuagint, *κατα προσωπον του ναου* : though the words of the Septuagint do not, I think, mean either *before the Temple*, in the usual sense of those terms, which is contrary

To the passage in the book of Kings the Author of the Evidence has made his objections, and has suggested two expedients to remove from the passage it's incongruity with his opinion of

to the *position* of the most Holy place ; or *according to the front of the Temple* : for, it may be asked, why “ according to the front “ of the Temple,” rather than according to that part of it *contiguous* to the Holy of Holies, the contiguous part being also twenty cubits, as well as the front part. Κατα προσωπον του ναου, perhaps, in this place, if literally translated, should be *adversus faciem templi*, or *adversus templum*, but in English *correspondently with the Temple*, i. e. according to the measure of the Temple. The measure in breadth was the same both in the Sanctuary and Holy of Holies. As the meaning thus attributed to κατα προσωπον is unusual, it may require some explanation. The primary idea of *equality* and *correspondence* results from the *opposition* and *contiguity* of objects. It is from this circumstance that the Greek αντι derives its notion of equality. *Before* or *opposite* the Temple therefore, in such a language as the Hebrew, (which more than other languages must, from the paucity of its words, abound in complex terms, which unite physical and secondary meanings,) might signify *equally with* or *according to* the Temple ; and in a Greek translation might perhaps be literally rendered καλα προσωπον τε ναε. The sense, which I impute to καλα προσωπον τε ναε in this passage is favoured by two passages in 2 Chron. iii. “ And the Porch, that was before the “ front of the House, the length of it was *according to the breadth* “ of the House, twenty cubits :” μηκος επι ΠΡΟΣΩΠΙΟΝ πλατους του οικου, πηχων εικοσι. Again v. 8. “ And he made the most holy place, “ the length whereof was *according to the breadth of the House*, “ twenty cubits,” μηκος αυτε επι ΠΡΟΣΩΠΙΟΝ πλατης [vulg. πλατος] του οικου, πηχεων εικοσι. As επι προσωπον πλατους is equivalent to επι το πλατος 1 Kings vi. 3. ed. Complut. so κατα προσωπον του ναου, in the sense before suggested, is equivalent to κατα τον ναον.—The original is אל-פני ההיכל, which perhaps would most properly be translated *within the Temple*, ενδοτερον του ναου. This sense is supported by v. 3. in which we have יבא לפנינו, “ he went *inward*.” In 1 Kings vi. 20. ולפני הדביר should also be translated “ And the “ Oracle *within*.”—The conclusion of the passage from Ezekiel, “ And he said unto me, “ This is the most holy place,” is omitted in Bp. Newcome's translation, perhaps, by an error of the Press, as no reason is given for the omission in the notes. The clause is authorized by the original and the Septuagint.

the

the length of the Sanctuary ; one by correcting the Hebrew text, and the other by correcting the English translation. The objections shall be considered after it has been seen, what advantages we derive from the corrections.

His correction of the text is to read **ורבעים** **באמה** **היה הבית הוא** which he translates *Et quadrata erat in cubito domus hæc*, instead of **וארבעים** **באמה** **היה הבית הוא**, *Et quadraginta erat in cubito [or quadraginta cubitorum erat] domus illa*. He thinks that by this correction a satisfactory account might be given of the passage, and that it might be intelligibly rendered by the translation, which he gives. The Oracle, to which the correction limits the passage, was certainly *square*; and, perhaps, **רבע היה הבית** (not **רבעים**) would alone, without **באמה**, express, that *quadrata erat domus*; but the measure of the Oracle is specified in v. 20. and it does not seem probable, that it would be also introduced in v. 17. though in more general terms ; at least it does not seem right to introduce such disorder by emendation. But, admitting that exactness of connection is not to be expected in these very ancient descriptions, the passage, as it is corrected, does not seem to afford the meaning, that is attributed to it. For though **רבעים היה הבית** should be allowed to signify *the house was square*, yet by the addition of a particular *measure*, without any specification of *number*, in “ qua-

“drata in cubito, רבעים באמה,” the term expressive of squareness becomes the adjunct or appellative of *that measure*, and not of the *house*, as before ; therefore *quadrata erat in cubito* is the same as *quadratorum erat cubitorum*, the *house consisted of square cubits*, a sense too general to answer any purpose. The emendation seems further inadmissible in point of grammatical construction. There is a well known reason, why the common reading ארבעים, *quadraginta*, has the plural termination : it is the plural form, which extends the meaning of ארבע, *four*, from it's primary meaning to *forty*. But there is no such reason, why רבע, which in its singular form means *quadratus*, should be used in the plural רבעים to express the same meaning, where the notion of *quadrature* belongs to *one* object, and not to *many*, that is, to the *whole space* of the Oracle, and not its *cubits*.

The correction of the English translation is proposed (p. 104. n.) for a different purpose, not in conformity with his correction of the Hebrew, to limit the passage to the Oracle, not to express, that the Oracle was *square*, but to remove the measure of *forty cubits* from the *length* of the Temple to the *front*. The words of his translation are, “*And forty cubits was this*
 “*House (or building) of the Temple in front.*—
 “The extent of the front, says the Author, is
 “certainly *known* to have been thirty cubits, and
 “in

“ in all *probability* extended, as the text expresses it [i.e. *in the corrected translation*] forty cubits ; and if so, the literal translation of the passage will be thus : *And forty cubits &c.*”

I lay no stress on the impropriety of such an inversion of terms, as *the House of the Temple*,* when applied to only a part of the *vaos*, instead of *the Temple of the House* ; (1 Kings vi. 3.) the House, or the House of God, being the general term for the whole *vaos*, of which the Temple and Oracle were parts : but pass to what appears to be an insurmountable difficulty, I mean the incongruity of the new Translation with the extent of the *vaos* in front. We are left indeed to guess at what the Author means by the House's *extending forty cubits in front*, whether he means the Porch, and whether the interior space, or the space from out to out. The Porch cannot be admitted into the account ; as it made no part of the House of sixty cubits, to which alone the passage relates. The *interior* space, indeed, both of the House, and of the Porch before the House, is inapplicable : for that was but twenty cubits. If however to this space be added the interior space of the Chambers annexed to the House, which were five cubits

* Sir Isaac Newton in his *Chronology* (Vol. 5. of his works, p. 241.) where he gives a large account of Solomons Temple, uses the same terms, *the house of the Temple*, but he applies them not to a *part* of the building, but the *whole*. The passage will be quoted at the end of the next Section.

wide on each side, there will then be *thirty* cubits for the interior space of the building. Lightfoot says, that the breadth of the *vaos*, the side chambers and all taken in, was not more than thirty cubits.* This is, perhaps, what the Author meant by the *known* extent of the Front. But this falls short, by ten cubits, of his sense of the passage. Still “it is *probable*, that it extended forty cubits.” Against the probability of such extent, no one would contend, if there were good authority for it.—“It is so expressed in the text.” This is the very point to be proved; no concurrent authority is produced; and it appears, I believe, only in our Author’s translation. To justify, therefore, the new Translation, we have only the evidence of that translation.

But if the *interior* space be not commensurate with these *forty* cubits, perhaps the *exterior* space of the Front may be. The Porch must be excluded from the account for the same reason, as before: it made no part of *the House of sixty cubits* in question. Indeed the Author contends that even the Holy of Holies made no part of it; much less therefore the Porch. Besides the Porch from out to out was equal to the length of the whole building from out to out, being 100 cubits in extent. For the exterior space then of the front we must take the fore part of *the house*, next

* *Of the Temple* p. 1064. 1065.

to the Porch, which could not differ in width from the middle or the extremity. The expression therefore, which ascribes as peculiar to one part of its breadth, what belongs to all, would induce us to doubt the propriety of a conjectural translation, if there were no other objection. But the *ναος*, in the exterior dimensions of its breadth, exceeded the forty cubits as much as the interior space fell short of it. To the *thirty* cubits before mentioned, if we add the extra space of *two* cubits on each side for the stairs; *six* cubits breadth on each side, for the walls of the House, *five* cubits on each side for the walls of the chambers, and *two* cubits on each side for the impluvium, and the partition between it and the Chambers, we have an extent of *sixty* cubits for the breadth of the building from out to out. See before p. 8.

	Cubits
The Stairs, two Cubits on each side, ————	4
Wall of the Chambers, five Cubits on each side, ————	10
Chambers, five Cubits on each side, ————	10
Impluvium, two Cubits on each side, ———— ————	4
Wall of the House, six Cubits on each side, ————	12
The House ———— ———— ————	20
	60

The width of the *Stairs* I collect from the surplus of the space by which the highest Chambers (of 7 cubits) exceeded the lowest, which were five cubits. The width of the *Impluvium* in this account is determined by the other dimensions. The whole breadth of the house being according to

to Josephus sixty cubits, as the Stairs, the Walls of the Chambers, the Chambers, the Walls of the House, and the House, contain together fifty six cubits, there will remain two cubits on each side for the Impluvium to complete the sixty cubits of breadth. The estimates, which give a greater extent to the width of the house, by giving larger dimensions to the stairs, the impluvium, and its partition or wall, are still more inconsistent with a front of *forty* cubits. That the *vaos* of Solomon was only sixty cubits broad from out to out, we are led to conclude from the dimensions of the *vaos* built by Zerubbabel and Herod, which were sixty cubits broad. Josephus in his account of the building of Solomon's Temple (Antiq. lib. viii. c. 3. §. 2.) does not state the dimensions in breadth from out to out; but in his account of the Temple, (which Herod built on the model of Solomon's,) when it was destroyed by Titus, he says *that* was *sixty* cubits broad. (de Bell. Jud. lib. v. c. 5. §. 4.) In the next Section of the same Chapter, he says that the breadth was *twenty* cubits, in the latter passage meaning the clear, in the former, from out to out. It seems probable too from the breadth of Zerubbabel's building, which was sixty cubits, (Ezra vi. 3.) that Solomon's was of the same breadth.* Ezekiel and

* Lightfoot (p. 1064.) considers the sixty cubits breadth of Zerubbabel's building as the interior space: for he says, that the breadth of Zerubbabel's Temple was double the breadth of Solomon's.

the Middoth extend the width of the building to seventy cubits. But whether the fore part of the building be considered as 20 or 30 cubits in breadth according to the interior space; or, as 60 or 70, from out to out; all the differences are incompatible with the new translation, which makes the Temple to be *forty* cubits in front.

But if these forty cubits are not applicable to the *front* of the Temple, they are not less inapplicable to the Oracle, by our Author's own acknowledgement. Yet he says (p. 99. n.) that instead of *καὶ τεσσαράκοντα πήχεων ἣν ὁ ναὸς κατὰ προσῶπον τοῦ Δαβὶρ*, in the Septuagint translation, to have been conformable to the Hebrew, it should have been *ἣν ὁ οἶκος κατὰ προσῶπον τοῦ ναοῦ* "and thus the forty cubits (if such be the meaning of the Hebrew) will appear evidently to have been spoken of the Oracle. But in *no sense whatever* are forty cubits applicable to the Oracle: therefore it is most

Solomon's. There is however no apparent reason, why Zerubbabel's building should have been double the magnitude of Solomon's in breadth, when it was only equal to it in length, and inferior to it in the height of the Porch. It is as improbable, that it should have been double to Solomon's in height. But if we suppose these sixty cubits of breadth and height to be dimensions from out to out, it will remove all apparent inconsistencies, and by making the building not greater than Solomon's, but only equal to it, will render it's magnitude more suitable to the condition of the Jews. The supposition of the difference between the two buildings may, perhaps, be referred to the cause mentioned above p. 9. *note*. Bedford (in his Scripture Chronology p. 572.) instead of sixty cubits *breadth* proposes to translate *s. c. length*.

E

" probable

“ probable, that such is *not the signification of the Hebrew.*”

In the correction of the English translation our Author ascribes the forty cubits to the front of the Temple, in conformity to the Hebrew text: in this correction of the Septuagint, they are attributed to the Oracle, in conformity to the same Hebrew text. This I do not understand. Again he says that to be *conformable to the Hebrew*, the language of the Septuagint should be as he has corrected it; yet he does not think it probable, that the meaning which his correction gives, is *the meaning of the Hebrew*. This I understand as little as the other. It must be a very oblique and illusive view of the Ναος, that could induce any one to apply to the Oracle forty cubits *κατα προσωπον τῆς ναῦς*. If *κατα προσωπον του ναου* be understood in its usual and proper sense, it is contrary to the *position* of the Oracle: for as the Porch, the *προναον*, was *προς τῆς ναῦς* or *κατα προσωπον τῆς ναῦς*, so the ναος was *προς τῆς δεξιᾶς*, or in the language of the Septuagint, *κατα προσωπον τῆς δεξιᾶς*; and the Oracle, *κατοπιν* or *ενδοτερον τῆς ναῦς*. If *κατα προσωπον τῆς ναῦς* be understood in the secondary sense referred to above p. 18. *note*, the forty cubits are inconsistent with the *dimensions* of the Oracle. And as the Author acknowledges that *forty* cubits are not in any sense whatever applicable to the Oracle and that the Hebrew most probably has not the meaning, which

which the correction annexes to the Septuagint, I do not perceive the propriety of correcting the Septuagint to make it assert, what is acknowledged to be founded neither in the original, nor in fact.

The Septuagint translation in the common reading is consistent with the usual opinion of the measures of the Sanctuary, as well as with the relative position of the two parts of the *Naos*, and with its original, as I shall endeavour to shew; and inconsistent only with the Hypothesis of the *Evidence*, and its *Supplement*. The Hebrew words *הבית הוא ההיכל לפני* are literally *the house itself, the temple before* — *domus ipsa, Templum in facie*, or *templum ante*, not *domus ipsa in facie Templi*, as the correction *ὁ οἶκος αὐτός κατὰ προσώπον τοῦ ναοῦ* supposes: that construction, I conceive would require a different arrangement of words, viz. *לפני ההיכל ante templum*. But even if this latter sense did not labour under the difficulties above mentioned, the author has produced no similar instance to shew that *ההיכל לפני* *templum in facie*, *the temple before*, can be used (with *לפני* after the noun, with which it is in construction,) in the sense of *לפני ההיכל in facie templi, ante templum*.*

* Though by the sense of the words in their present order the meaning is clearly limited to the Temple or Sanctuary, and therefore any alteration may be unnecessary, yet if *לפני* were to precede *ההיכל* so as to be connected with *הבית הוא* i. e. *לפני הבית הוא* *domus ipsa in facie*, sive *domus ipsa anterior*, the language would be somewhat more explicit. The whole passage would run thus,

The ellipsis of the original is supplied in the English Version by a pronoun which refers us to the Oracle, which is mentioned in the conclusion of the preceding verse : (v. 16.) “ he
 “ even built them [twenty cubits] for it within,
 “ even for the Oracle, even for the most Holy
 “ place. And the house, that is, the tem-
 “ ple before *it* [the Oracle], was forty cu-
 “ bits long.” In the Septuagint translation the ellipsis is more fully supplied by the word *δαβιρ*, or Oracle, “ and the temple before *the oracle* “ was forty cubits,” *καὶ τεσσαρακοντα πηχεων ην ὁ ναὸς κατὰ προσώπον τοῦ δαβιρ*. The Greek translation, if literal, I conceive would have been, *καὶ τεσσαρακοντα πηχεων ην ὁ οἶκος, ὁ ναὸς ὁ ἐμπροσθεν*; or according to the alteration proposed in the note, *κ. τ. π. ην ὁ οἶκος ὁ ἐμπροσθεν, ὁ ναὸς*, of which words a Glossarist or Paraphrast would have explained *ἐμπροσθεν* in the language of the Septuagint by *κατὰ προσώπον τοῦ δαβιρ*: or in the words of Josephus *προ κατὰπέλασμάτος τῆς αὐτῆς*.*

As the corrections of the Hebrew text and the translation do not appear admissible, we may now consider the grounds of the objections, which gave occasion to the pro-

וְאַרְבַּעִים בָּאֵמָה הָיָה הַבַּיִת הוּא לִפְנֵי הַחֵיכַל *et quadraginta cubitorum erat domus ipsa anterior, templum*. The appellation of *anterior* house, or something equivalent to *anterior*, was applied to the Temple, as that of *inner* house to the Oracle. Josephus calls the Temple ὁ οἶκος ΠΡΟ κατὰπέλασμάτος αὐτῆς. In St. Paul's epistle to the Hebrews ix. 6. it is called ἡ ΠΡΩΤΗ σκηνή.

* Ὁ τῶν τεσσαρακοντα πηχῶν οἶκος πρὸ κατὰπέλασμάτος τοῦ αὐτοῦ.
 See above p. 16.

posed

posed corrections, “ The Hebrew, (says the
 “ Author,) hath nothing to determine, whether
 “ the forty cubits belong to the length, the
 “ height, or the breadth; neither doth it un-
 “ ambiguously ascertain of what house these
 “ forty cubits were the measure. (p. 98.) By
 “ the manner in which it is introduced the pas-
 “ sage seems to relate to the Oracle, to which
 “ forty cubits are in any sense inapplicable.”
 p. 102.

In the translation, which the Author gives
 of it, (p. 102.) “ And forty cubits was the house
 “ itself, the Temple *was* before it,” it does in-
 deed seem to relate to the Oracle. But this
 direction of the sense is owing to that powerful
 term in Italics, which separates the *Temple* from
 the *House*, without any authority from the Ori-
 ginal. The very incongruity of the forty cubits
 to the Oracle is a sufficient reason for conclud-
 ing that the language of the Original does not
 relate to that part of the *vaos*; and the connec-
 tion of the verse with the preceding shews that
 it relates to the Temple, or Sanctuary. If *qua-*
draginta cubitorum erat domus ipsa, Templum
ante, which is a literal translation of the Ori-
 ginal be compared with the conclusion of the
 preceding verse, in which the *Oracle* is men-
 tioned, we are led at once to supply “ templum
 “ ante *id*,” or “ the Temple before *it*,” as in the
 English translation, or “ pro foribus *Oraculi*,”
 as

as in the Vulgate, or καὶ αὐτὴ προσώπων τῆς Δαβὶς as in the Septuagint. And thus the “ domus ante
 “ Oraculum ” limits the sense most unambiguously to the Temple or Sanctuary. V. 16.
 “ He built twenty cubits — for it within, even
 “ for the Oracle, even for the most Holy place.
 “ And the House, that is, the Temple, before
 “ it, [*the Oracle* ; or, and the House before it,
 “ that is, the Temple,] was forty cubits long.”
 The Septuagint translation is more concise, but more explicit : “ And the Temple before the
 “ Oracle, was forty cubits.”

There is however nothing in the Original
 “ to determine whether the forty cubits belong
 “ to the length, height, or breadth.” In the
 Latin translations of Junius, Tremellius, and
 Pagninus, the ellipsis is not supplied : “ these
 “ translations therefore, says our Author, deter-
 “ mine nothing. For — in what respect were
 “ these forty cubits the measure ? — Even the
 “ Seventy who say, that the forty cubits were
 “ the measure of the Temple, that was before
 “ the Oracle, do not give them as the measure,
 “ in *length*, of that Temple.”

To this objection I answer by the following
 result from what has been already observed on
 our Author’s emendations and objections, that
 the number of cubits excludes them from the
 Oracle ; and the connection of the passage con-
 fines them to the *Sanctuary* ; — that they cannot
 belong

belong to the *front* of the Sanctuary in any sense ;—nor to the *breadth* in any sense ;—nor to the *height* ;—that they must therefore belong to the *length*. If the measure of *length* had not interfered with an Hypothesis, I think, the Author could not so far have overlooked the frequency of this Ellipsis, as to make it the occasion of a doubt in the present passage. Josephus, where he speaks of the division of the house into two parts, one (the *αδυτον*, or Holy of Holies) of twenty cubits, and the other (the *αγιος ναος*, or Holy place) of forty cubits long, (see above p. 16.) does not say *εικοσι πηχων μηκει*, nor *τεσσαρακοντα πηχων μηκει*, but simply *εικοσι πηχων*, and *τεσσαρακοντα πηχων*: yet in these expressions the elliptical language does not prevent their meaning being considered as *very clear and explicit*; (see Supplement p. 94.) From this explicit testimony of Josephus there was an obvious resource: “ perhaps he was mistaken ; and undoubtedly he was, if we are to be guided by the “ Scripture account.” But in the Scripture account, which comes nearest to Josephus, “ the “ passage is so difficult and obscure, that it seems “ to be almost impossible to make any thing out “ of it with any tolerable degree of certainty.” (p. 99.) Yet admit the Ellipsis here, as it is understood in Josephus, and all will be clear. It would be easy to amass instances of this ellipsis of *μηκος* in measures of length, if it were not sufficient

ficient to refer to a book in every body's hand, the *Ellipses Græcæ* of Bos v. *Μηκος*. The ground of the Ellipsis seems to be this, that of the two measures of length and breadth, where neither is expressed, the greater measure, that is, the length, is understood.

In confirmation of the opinion maintained in the preceding pages, that the Temple or Sanctuary was only forty cubits long, beside the authorities already quoted, we have the attestation of Maimonides in a passage, which will be produced below, p. 34. and of the *Middoth* ed. L'empereur, p. 163: also of Ribera de *Templi Fabrica*, p. 25. Lightfoot, p. 1064. and Lamy lib. vi. cap. 9. sect. 3.

On a review therefore of what has been advanced, it appears, by *inference* from the book of Chronicles, and *expressly* from the book of Kings, and the translation of the Septuagint, from Ezekiel, from Josephus, Maimonides, the *Middoth*, and some of the most learned Historians of the Temple, that the Sanctuary was only *forty* cubits long; and therefore, (as the Holy of Holies was *twenty* cubits,) that the *sixty* cubits mentioned in 1 Kings vi. 2. and 2 Chronicles iii. 3. as the length of *the House*, which Solomon built for the Lord, was the length of the *whole* House in the clear, and the sum of the
two

two dimensions : we may therefore further conclude (what was before assumed on more general grounds,) that the measure of the *Porch* made no part of the *clear* dimensions of the *Naos*.

§. 5. But if *sixty* cubits was the length of the whole House, that is, of the Sanctuary and Holy of Holies taken together, it will follow that these two parts of the House, were not distinct buildings, but parts of one and the same building. For there cannot be a doubt that *the House of sixty cubits*, was only one building : it is considered as one in the Supplement. *There* indeed it is asserted to be the Sanctuary. But it is impossible that it should be the Sanctuary alone, for that was only forty cubits : and if it included the Sanctuary and Holy of Holies, then those two parts of the House of God must have constituted one and the same building : consequently the *naos* of Solomon and Zerubabel were of the same length. This is a conclusion, which the Hypothesis of the *Evidence* cannot admit; the chief purpose therefore of the *Supplement* is to prove that “ the Holy of Holies was no part of that House, which it is said was sixty cubits in length, twenty in breadth, and thirty in height.” (p. 97.) The object of our Author in endeavouring to detach the Holy of Holies from the Sanctuary was to appropriate the sixty cubits to the Sanctuary :

F

but

but it appears from the preceding section, that the Sanctuary was only forty cubits long. If however any of my readers are not yet satisfied, that the Sanctuary and Holies constituted together the *same* building, the same house of sixty cubits, to them I offer the following account of the reasons proposed in the Supplement for considering them as *distinct* buildings.

1. P. 99. It is said that if the Holy of Holies were to be considered as a part of the same building with the Sanctuary, the Sanctuary could not have been forty cubits, but must have been less; for “the Holy of Holies was indisputably
 “twenty cubits in the clear, and if the wall dividing it from the other part was, as it is
 “supposed to have been, *five* cubits in thickness,
 “the Temple before the Oracle could have been
 “only thirty five cubits in length, i. e. in the
 “clear.”

If there were any weight in the observation, it would make equally against the *sixty* cubits for the Sanctuary. Whether the Sanctuary and Holy of Holies be considered as separate buildings or distinct parts of the same building, it makes no difference as to the partition wall. If the wall was *five* cubits, and those five cubits must be reckoned into the Sanctuary, this deduction from the whole number would be as inconsistent with the opinion of the Sanctuary's being 60 cubits, as with the common opinion, that it was 40
 Cubits.

Cubits. But our Author brings no authority for the supposition that the wall was five cubits. The Middoth says it was only *one* cubit : *unius cubiti spatium intergerini parietis*, p. 162. The learned and researching L'Empereur in his note on this passage gives no hint of any greater space than one cubit. To the authority of the Middoth we may add that of Maimonides, who says that this wall was one cubit thick. His testimony is very particular : I give it in the words of Lightfoot. “ In the Temple there was a wall, “ which parted between the Holy and most Holy “ place, a cubit thick. But when they builded “ the second Temple, they doubted whether the “ thickness of that wall belonged to the measure of the Holy place, or to the measure of the most Holy place : therefore they made “ the most holy place twenty cubits long complete. And they made the Holy place forty “ cubits long complete. And they left a space “ betwixt the Holy place, and most Holy place “ of a cubit breadth ; and in the second Temple “ they built not a wall there, but they made “ two veils, one at the end of the most Holy “ place (Eastwards,) and the other at the end “ of the Holy place (Westwards,) and between “ them there was a cubits breadth, according “ to the thickness of the wall, that had been in “ the first Temple : but in the first Temple “ there was but one veil.” (*Of the Temple*, p. 1084.)

2. P. 101. " That the Oracle was no part of
 " that house (of sixty cubits,) there is a very
 " strong presumptive argument, from the fifth
 " verse (of 1 Kings vi.) if the interpretation
 " above given of the words על-פני היכל הבית
 " is a just one. For when it is said he built
 " chambers round against the walls of *the*
 " *House*, it is added, both of the Temple and
 " of the Oracle ; which it would have been su-
 " perfluous to have said, if the Oracle had been
 " a portion of and not distinct from the house
 " here described."

The common translation of על-פני היכל הבית
 is *before the Temple of the House*. Our Author
 objects to it, because " it implies as if the Tem-
 " ple was only a *portion* of the House of sixty
 " cubits, which in his opinion was not the case."
 The propriety of the Translation depends on the
 result of the present question, whether the house
 of sixty cubits included the Temple and Oracle,
 or only the Temple, and will therefore be best
 judged of at the conclusion of this Section. The
 passage in the fifth verse instead of being an ar-
 gument *against* the Temple and Oracle's being
 parts of the same building, is, in my opinion, a
 strong proof to the *contrary*, and as such will be
 adduced below, p. 43.

3. P. 103. The Author compares v. 14. in
 which it is said, " So Solomon built the House,
 " (whose length was before mentioned as sixty
 " cubits,) and finished it ;" with v. 22. which
 concludes

concludes the account of the internal structure of the House. “ And the whole House he
“ overlaid with gold, until he had finished all
“ the House ;” and from thence concludes, that the house of sixty cubits was not all the house, but a distinct building from the Oracle.

It should have been noticed by the Author that in v. 9. 10. it is said, “ So he built the
“ House and finished it, and covered the House
“ with beams and boards of cedar. And then
“ he built chambers against *all* the house :” not because the house was finished in *all* its parts ; (for in v. 11. 12. it is said, “ And the word of
“ the Lord came to Solomon, concerning this
“ House, which thou art *in building*, if thou
“ wilt walk in my statutes ” &c.) but because all that was finished was the *external* structure. If the two verses 10, and 22. be compared, it will appear, that both of them regard *all* the house, but in *different relations*. The verses, which precede v. 15. relate to the *external* structure of the House mentioned in v. 2. and the verses, which follow v. 14. relate to the *internal* structure and ornaments. Many of the difficulties objected to this Chapter appear to arise from not attending to these different relations.

4. A new translation of the 16th verse is given (p. 102.) in conformity to the opinion that the Oracle or Holy of Holies was a distinct building from the Sanctuary. “ Moreover
“ he

“ he built twenty cubits on the sides of the
 “ House, both the floor and the walls, with
 “ boards of cedar. He even built them for it
 “ within, even for the Oracle, even for the most
 “ holy place.” By some writers these twenty
cubits of cedar are considered as relating to the
 partition-wall ; by most, as the wainscoting and
 flooring, with which the inside of the Oracle
 was covered ; but by all, except our Author, as
 relating to the *inside* of the building. He dis-
 poses of them very differently. Instead of “ he
 “ built twenty cubits *on* the sides of the house,”
 he corrects the translation thus : “ he built
 “ twenty cubits *from* the sides of the house,”
 that is, he says, “ he carried on the side walls of
 “ the House he had before described as built
 “ and finished, twenty cubits further.”

If the Sanctuary and Holy of Holies were
 together but sixty cubits, as, I think, appears
 from the *fourth* Section of these Remarks, these
 additional twenty cubits of our Author must fall
 to the ground. But even if the dimensions of
 the House would admit the sense imputed to
 this passage, that sense does not seem susceptible
 of the paraphrase, which is glossed upon it, *he*
carried on the side walls of the house. To build
 twenty cubits *from the sides* of a building is not,
 I presume, to *continue the length* of a building,
 but to add so much to the *breadth*. In the next
 place the materials with which these twenty
 cubits were built, were boards of cedar. But
 the

the structure previously described, was built with walls of *stone*: and it is not probable, that it should be continued and finished, especially the most sacred part of it, with walls of *wood*. And lastly it seems sufficiently evident from what has been said under the *third Objection*, p. 37. that the passage in question v. 16. relates intirely to the *internal* structure.

5. The difference of *materials* with which the Temple and Oracle were floored, is considered as a proof, that the Oracle made no part of the House of *sixty* cubits. (p. 103.)—The Temple was floored with fir, and the Oracle with cedar, therefore the Temple and Oracle were not parts of the same House.—It is almost needless to observe, that here is a distinction of circumstance, not a real difference. It is that sort of difference, which, the Logician says,—*facit alteratum, non alterum*. To urge the difference of flooring, to the extent of our Authors objection, has the same consequence as to say, that if the ^{Nave}~~Choir~~ of a Church be laid with stone, and the Chancel with marble, the ^{Nave}~~Choir~~ and Chancel are not parts of the same Church.

6. The difference between the *height* of the Sanctuary and the Holy of Holies is urged as a decisive proof, that they were distinct buildings.
 “ If the Oracle had been a part of the House
 “ mentioned 1 Kings vi. 2. it must have been
 “ as that was, *thirty* cubits in height; whereas
 “ it

“ it is exprefsly faid, that it was only *twenty*
 “ cubits in the height thereof.” p. 96.

This argument is repeated and urged in feveral parts of the Supplement (p. 95. 96. 97. 99. 103.) I think, with greater confidence than it deferves. If it were lefs eafy to reconcile the difference of dimenfions than it is, it would be more reasonable to afcribe the difficulty to the want of fome information on the fubject, than to place it at all in competition with the other evidence, which we poffefs, that the Sanctuary and Holy of Holies were parts of the fame building, the fame houfe of fixty cubits. But the difficulty is not fo desperate. The following however is our Author’s account of it p. 96. 97.

“ Others have conceited, that there was a falfe
 “ roof, in order to lower it [the Oracle] to the
 “ height only of twenty cubits. But this is all
 “ *faid at random*, and without any kind of au-
 “ thority whatever ; and befides, is *too abfurd*
 “ *to have any degree of probability*.— Solomon
 “ furely muft have been *a moft wretched archi-*
 “ *tect*, to have erected a building thirty cubits
 “ in height, which he knew would be ten cu-
 “ bits higher than he had any occafion for. Is
 “ it conceivable that any man, fkilful and in-
 “ telligent, as was Solomon, who wanted a
 “ building twenty cubits high, fhould erect it
 “ thirty, *for the fake* of lowering it to the
 “ height he wanted, by means of a falfe roof ?

“ The

“ The *very great absurdity of this conceit* effectually destroys it. *Assuredly* therefore the Holy of Holies was no part of that House, which it is said was sixty cubits in length, twenty in breadth, and thirty in height.”

The difference of dimensions in the height of the Temple and Oracle, to allow the most of it, amounts only to the same sort of difference mentioned under the last objection : it produces a distinction of circumstance in the two parts of the House, but does not make them distinct Houses. The height of the building as mentioned in v. 2. and in the state, which it is described in from v. 4. to v. 10. inclusive, was throughout, in the clear, thirty cubits high. Two thirds of the building, that is, the whole extent of the Sanctuary, continued at its original height in the clear. But in order to give to the dimensions of the Holy of Holies, the same proportions, which it had in the Tabernacle of Moses, that is, the measure of a cube, the height, in the clear, was necessarily lowered from thirty cubits to twenty, to make it commensurate with its breadth, and length. The whole building was twice as long, and twice as wide as the Tabernacle, both in the Sanctuary and Holy of Holies ; and in the latter also, twice as high. The height of the Holy of Holies was regulated by its length and breadth. But the form of the Tabernacle did not impose the same limitations on the Sanctuary as it did on the Holy of Holies : the Sanc-
G
tuary

tuary of the Temple therefore was three times as high as the Holy place of the Tabernacle. In the Tabernacle, which was carried before the children of Israel in their wandrings and migrations, the height was restrained by the necessity of conveyance ; therefore the holy place was not higher than the most holy place : but in the Temple, which Solomon built at Jerusalem, no such necessity existing, the Sanctuary was one third higher, in the clear, than the Holy of Holies : though the whole frame of the building was of the same exterior dimensions.

I have now laid before the reader the several arguments advanced in the Supplement to prove that the Sanctuary and the Holy of Holies were *not* parts of the same building : and, I think, have shewn their invalidity. To the evidence, which I have brought in opposition to those arguments, I subjoin the following additional reasons for thinking that the Sanctuary and Holy of Holies *were* parts of the same building, the same house of sixty cubits.

In the first place it appears from the separate description of the external and internal structure of the House, as above stated p. 37. that each description relates to the whole house, that is, to both the Temple and the Oracle. The description of the internal structure obviously includes both, as distinct parts in the description,
and

and as one house in the conclusion. The description of the external structure includes, both also, as distinct parts, (not so distinctly, as the internal description, i. e. not by a distinction of their dimensions and ornaments, for the reason hereafter mentioned, p. 46. but yet, expressly,) and in the conclusion, as one house. In v. 5. it is said, “ And against the
 “ walls of *the House* he built Chambers round
 “ about, against the walls of *the House* round
 “ about, *both of the Temple and the Oracle.*” This passage, as was before mentioned, p. 36. is produced in the Supplement as a strong presumptive argument, that the Oracle was not a part of the same House with the Temple, but a distinct building: yet to me it seems a clear proof that the Temple and Oracle were parts of the same building. Nothing can be more manifest than that *the House* mentioned in v. 3. 4. 6. 7. &c. is one and the same with the house of sixty cubits mentioned in v. 2. It is even necessary to the Author’s hypothesis that it should be considered as the same. And it cannot be conceived that *the house* mentioned in v. 5. in the midst of this account, without any distinguishing term annexed to it, should not have the same meaning as in the subsequent and preceding verses. “ v. 1. And *the House*,
 “ which king Solomon built for the Lord, the
 “ length thereof was threescore cubits, and the
 “ breadth ²⁰ ~~ten~~ cubits, and the height thirty cubits.

“ 3. And the Porch before the Temple of *the*
 “ *House*, twenty cubits was the length thereof,
 “ according to the breadth of *the House*; and
 “ ten cubits was the breadth thereof, before *the*
 “ *house*. 4. And for *the House* he made windows
 “ of narrow lights. 5. And against the wall of
 “ *the House* he built chambers round about,
 “ against the walls of *the house* round about,
 “ both of the Temple, and of the Oracle: and
 “ he made chambers round about. 6. The ne-
 “ thermost chamber was five cubits broad, and
 “ the middle was six cubits broad, and the third
 “ was seven cubits broad: for without in the
 “ wall of *the House* he made narrowed rests
 “ round about, that the beams should not be
 “ fastened in the walls of *the House*. 7. And
 “ *the House*, when it was in building ” &c. If
 the house in v. 5. be the same with that in
 v. 2, the Temple and Oracle become equiva-
 lent to that house, by necessity of construction:
 את-קירות הבית סביב להיכל ולדביר, *against the*
walls of the house round about, against the Temple
and against the Oracle, or as the English transla-
 tion renders it, *both of the Temple and of the Ora-*
cle. As the appellation of *the House*, though ap-
 plicable to both parts of the House, both the
 Temple and the Oracle, seems to have belonged
 peculiarly to the Temple, as *the greater house*,
 or greater part of the house, and being the
 common entrance to both parts, (just as the
 Temple, though the general term for the whole
 house,

house, belonged in a peculiar manner to the Sanctuary,) it was not, I think, “superfluous,” after “the wall of the House,” to add “both of the Temple and the Oracle.” But, further, when it is said v. 5. that Chambers were built against the walls of *the House*, it means *the House of the Lord* mentioned in v. 2. 3. 4. When it is said, in the same verse, that Chambers were built against the walls of *the House round about*, it must mean the *whole* House, including the Sanctuary and Holy of Holies; because as the Sanctuary was not a detached building from the Holy of Holies, Chambers could not have been built round it, without including the Holy of Holies. Therefore *the House of the Lord* mentioned in v. 2. as consisting of sixty cubits in length, must have included the Sanctuary and Holy of Holies.

It should be observed likewise, that “the house” (mentioned in v. 7. which is the same with that in v. 2.) “when it was in building was built of stone, made ready before it was brought thither, so that there was neither hammer nor ax, nor any tool of iron heard in the house, while it was in building.” It is not probable that a circumstance of so much reverence to the Deity should have been recorded of the Sanctuary only, and not of the Holy of Holies; which would be the case, if *this house* of sixty cubits had not included both the Temple and the Oracle. Indeed if the House,

House, which is described from v. 2. to v. 15. included only the Sanctuary, as our Author thinks, (p. 95. 102.) there is no account at all of the *building* of the Holy of Holies; for, as was remarked before, all the description, which follows v. 14. relates to the inside *fitting up*, ornaments, and dimensions of both parts of the House. Not to mention, that if the Holy of Holies was not included in the structure described from v. 2. to v. 14. then the Holy of Holies made no part of *the House, which King Solomon built for the Lord*: and God's promise, mentioned in v. 12. 13. was withholden from that part of the House, which he was more especially to fill with his visible presence. — There is a circumstance respecting the separate description of the *building* of the House, and the *fitting up* of the two parts of it, which, I think, deserves to be remarked, because an inattention to it seems to have misled our Author into the supposition, that the account from v. 2. v. 15. which includes the exterior building of the whole house, related only to the Sanctuary. It is this. The different degrees of sanctity in the two parts, and the different offices of religious worship required a great difference in the internal arrangements and apparatus. The two parts therefore of the House in the inside are distinguished from each other by their separate descriptions. But the exterior frame of the two parts of the house was of the same

same uniform length and height ; and therefore came under one description.

The language of 1 Kings, vi. 3. and Ezekiel may be considered as conducive to the same conclusion, that the Temple and Oracle were parts of the same building. In the book of Kings the Temple as only a part of the House of sixty cubits is called *the Temple of the House*. In Ezekiel it is said “ Afterward he brought
“ me to the TEMPLE ;—and he measured the
“ length thereof forty cubits, and the breadth
“ twenty cubits. Then he went INWARD,—
“ and he measured the length thereof twenty
“ cubits, and the breadth, twenty cubits, within
“ the Temple.” See the whole passage above p. 17. and the note. “ He went from the Temple *inward* to the Holy of Holies ” expresses the passage from ^{one} part of a House to another, not from one building to another. The two parts of the *Naos* were separated from each other by a partition of a cubit’s thickness in Solomon’s Temple, and in Zerubbabel’s only by two veils with the same space between them. In 1 Kings vi. 27. the Oracle is called the *inner house*. Josephus applies the same term to the Oracle (τοῦ ἐνδοθίου οἴκου) in the passage before quoted p. 16. where he says that Solomon separated the *naos* into two parts, or οἶκοι ; *the inner house*, or the most holy place, and *the house of forty cubits*, or the holy place : he does not say he *built* two
houses,

houses, but, he *separated* THE NAOΣ into two portions.

That the Naos of Solomon included the Sanctuary and Holy of Holies in the same house of sixty cubits, which I have endeavoured to prove from the Scriptures and Josephus, I conclude further from the following testimonies of learned inquirers into the subject, who are not accustomed *to take things upon trust*.

Lamy says, “ Circa mensuras totius ædis, et
 “ parietum ejus *nulla est difficultas*; illas liquido
 “ definit Scriptura lib. 3. Regum cap. 6. v. 2.
 “ *Domus autem quam ædificabat Rex Solomon*
 “ *Domino, habebat sexaginta cubitos in longitudi-*
 “ *ne.* Scriptor complectitur UTRAMQUE PAR-
 “ TEM sanctam et sanctiorem. *Et viginti cubitos*
 “ *in latitudine, et triginta cubitos in altitudine.*
 “ Cum dixisset secundam partem, sive Sanctum
 “ Sanctorum, habuisse viginti cubitos, adjungit
 “ v. 17. *Porro quadraginta cubitorum erat ipsum*
 “ *Templum pro foribus Oraculi.* In fonte no-
 “ minatur הֵיכַל *hekal*, nempe pars sancta, quæ
 “ erat pro foribus Sancti Sanctorum, quod et
 “ Oraculum nominabatur. Nunc deest in fonte
 “ דַּבָּר *Devir*: quam ibi vocem legit Hie-
 “ ronymus et ante eum Græci Interpretes.” *De*
Tabernaculo Fæderis, de Sancta Civitate Jeru-
salem, et de Templo ejus, lib. vi. c. ix. sect. 3.

Sir Isaac Newton says, “ They went up from
 “ the Priests court to the porch of the temple
 “ by

“ by ten steps : and the house of the Temple
 “ was twenty cubits broad, and sixty long
 “ within ; or thirty broad, and seventy long,
 “ including the walls ; or seventy cubits broad,
 “ and ninety long, including a building of trea-
 “ sure chambers, which was twenty cubits
 “ broad on three sides of the house ; and if the
 “ porch be also included, the temple was an
 “ hundred cubits long.” *The Chronology of An-
 cient Kingdoms amended*, c. 5. §. 7.

Bedford says, “ Within the Porch there was
 “ the Body of the Temple twenty cubits broad,
 “ and sixty cubits long, including the Holy of
 “ Holies.” *The Scripture Chronology*, lib. v.
 p. 572.

I think I have now abundantly shewn that
 the Sanctuary and Holy of Holies were not dis-
 tinct buildings, but parts of one and the same
 building, the same *House of the Lord* : — that
 the Sanctuary and Holy of Holies together were
 but sixty cubits in the clear : — that the Sanc-
 tuary was but forty cubits : — that the Porch
 before the House was not included in the clear
 dimensions of the House : — that the whole in-
 terior space of the House, and of the Porch be-
 fore it, was but seventy cubits : — and that the
 whole space in length from out to out, was but
 an hundred cubits.

H

It

It is therefore evident that as the ναος of Solomon was only sixty cubits long in the clear, and Zerubbabel's was of the same length, Herod could have added nothing to the *length* of Zerubbabel's ναος to make it equal to Solomon's; and therefore that καὶ θάψειν τὸν ναὸν, καταλῦσαι τὸ πᾶν ἔργον, &c. in the narrative of Josephus do not mean that Herod took down a *part* of the ναος to enlarge it, but that he took down the *whole*: and that ἐγείρειν τὸν ναὸν, κατασκευάσαι τὸν ναὸν, &c. mean that he rebuilt the Temple; and consequently that Josephus has not been misinterpreted.

POSTSCRIPT.

AT the Conclusion of the former Remarks on the Evidence, on comparing the result of the Evidence with the narrative of Josephus, though I saw not the least room to doubt of the common interpretation of the Historian, I acknowledged my apprehension of some undiscovered fallacy in my Remarks, because I saw in the *Evidence* and the *Remarks* opposite conclusions drawn from the most common points of grammatical construction. It was indeed like the unreasonable apprehension that should induce any one to doubt the evidence of his senses in attempting to prove the existence of day-light in the blaze of noon day. But the *Continuation** has taught me to dismiss these reluctant apprehensions. I do not therefore hesitate to affirm, that the *Evidence* respecting *Josephus* is defective in its principle, irregular in its premises, and erroneous in all its conclusions. To what I have advanced in proof of this opinion in the preceding and former Remarks, I beg to add the following general remarks on the Evidence and its Continuation.

* P. 61, 62.

1. The Author takes for granted (for he certainly has not proved) that the prophecy of Haggai regards the personal appearance of the Messiah in Zerubbabel's Temple, and therefore concludes, that the Temple could never have been taken down before the coming of our Saviour.

2. He takes for granted, that consistently with that Prophecy Herod could not have taken down the Temple and rebuilt it, and therefore concludes, that Josephus in his relation of Herod's Temple at Jerusalem could not mean that he did.

3. He contends therefore, in opposition to the common grammatical meaning of such terms as *καταλυσαι τον νεων, καταλυσαι το παν εργον, and εγειρειν, οικοδομεν, κατασκευασαι τον νεων &c.* that Josephus does not mean that Herod took down the Temple and rebuilt it.

4. Upon the supposition that the taking down of Zerubbabel's Temple would have defeated the Prophecy of Haggai, he contends that if Josephus means that Herod took down the Temple, either Josephus was a false Historian or Haggai a false prophet, without proving the necessity of the alternative.

The source of our Author's difficulties with respect to Herod's Temple and the relative dimensions of Solomon's and Zerubbabel's Temples, seems to have been in not distinguishing the exterior from the interior dimensions of the

ναος ; nor the *ναος* from the *ιερον*. The former oversight seems to have given rise to his opinion that Solomon's *ναος* was forty cubits longer than Zerubbabel's, and to his Hypothesis of Herod's *repairs* and *additions* to the Temple : but the latter has extended to a greater number of particulars. I will mention some of the principal ; perhaps the specification of them may contribute to the general illustration of the Inquiry.

1. Our Author thought of the *ιερον*, in which Christ *was* present, when he contended against the demolition of the *ναος*, in which Christ *never* was present, nor could be present.

2. He thought of the *ιερον* instead of the *ναος*, where he says, that if the *ναος* were only *sixty* cubits in length, “ then the House, “ the “ GREAT and wonderful House, which Solomon built for the God, who is GREAT above “ all gods,” (II Chron. 2.) will appear to have “ been a bauble about ninety feet in length.”

Suppl. p. 107.

3. He applies to the *ναος*, what belongs to the *ιερον*, where he speaks of “ upwards of one “ hundred and fourscore thousand artificers and “ workmen being employed for seven years together in the structure of this bauble, wonderful “ only on account of its littleness.” *Suppl.* p. 107.

4. He thought of the *ιερον*, in the *περιβολαι* of which the *common* offices of prayer, reading of the Scriptures, presentations &c. *were* performed, — where he considers the suspension of such offices

offices as an argument against the demolition of the *ναος*, in which these offices were *not* performed. *Evidence*, p. 7.

5. He applies to the *ναος* what belonged to the *ιερον*, where he says that the *Porch* (ΠΥΛΩΝ) of the *ναος*, the eastern part of *the House*, was the same with the ΣΤΟΑ ανατολικη, which was the eastern *portico* of the *outer court* of the Temple. *Continuation &c.* p. 33.

From these *παροραματα* proceeded the following peculiarities of opinion, which are the strong holds of our Author's Evidence respecting *Josephus*, and therefore required better reasons than imperfect inferences, and better authority than gratuitous suppositions, to place them *beyond the reach of Controversy*:

1. That Solomon's *ναος* was one hundred cubits long in the *clear*, which has usually been considered as only one hundred cubits from *out to out*.

2. That the Sanctuary was *sixty* cubits long, instead of forty.

3. That the Holy of Holies made no part of *the House which Solomon built for the Lord*.

4. That the twenty cubits of the Porch entered into the *length* of the House, instead of into the breadth.

5. That the partition-wall between the Sanctuary and Holy of Holies, was *five* cubits broad, instead of one cubit.

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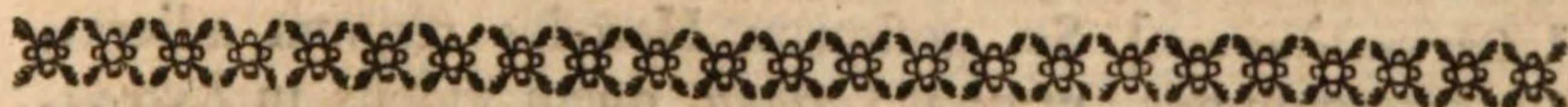
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EXCERPTUM

E
FLAVII JOSEPHI

ANTIQ. JUD. LIB. XV.



Κ Ε Φ. ια'.

Ὡς Ἡρώδης τὸν ναὸν μετεσκεύασε, καὶ πρὸς ὕψος
 αἶρας μείζον καὶ αξιοπρεπέστερον ἐξετέλεσε· καὶ
 περὶ τῆς βαρεως, ἣν Ἀντωνίαν ἐκαλεσεν.

ΤΟΤΕ γοῦν ^a οκτωκαιδεκατου τῆς Ἡρώδου
 βασιλείας ^b γεγονοτος ενιαυτου, μετὰ τὰς
 προειρημένας πρᾶξεις, ἐργὸν οὐ τὸ τυχὸν ἐπέβαλετο,
 τὸν νεὼν τοῦ Θεοῦ δι' αὐτοῦ ^c κατασκευασθαι, μείζω
 τε τοῦ περιβολοῦ, καὶ πρὸς ὕψος αξιοπρεπέστατον
 ἐγείρειν, ἡγούμενος ἅπαντων αὐτῶ των πεπραγμένων
 ἐπισημοτερον, ὥσπερ ἦν, ἐκτελεσθῆσεσθαι τοῦτο, καὶ
 πρὸς αἰώνιον μνημὴν ἀρχεσθαι. οὐκ ἔτοιμον δὲ τὸ πλῆ-
 θος ἐπισταμενος, οὐδὲ ῥαδίον εἶσεσθαι πρὸς τὸ μέγεθος
 τῆς ἐπιχειρήσεως, ἡξίου λόγῳ προκητασθησαμένους
 ἐγχειρῆσαι τῷ παντί, καὶ συγκαλεσας αὐτοὺς ἐλεγε

^a Οκτωκαιδεκατου] Sc. postquam Herodes regnum adierat, captis Hierosolymis, ut dicit *Casaub.* quem videsis in *Exercit.* xiiii. contra *Baronium*, n. 32. et *Lud. Capellum* in *Spicilegio* ad *Joan.* c. 3. v. 20. *Huds.* Male *15* in ed. Gr. vid. *Petav. Doct. Temp.* P. II. p. 221.—*Αλωσ.* lib. i. c. 21. §. i. anno πεντεκαιδεκατῷ Herodis instauratum templum dicitur. *Zonaras* autem p. 243 C. οκτωκαιδεκατῷ id factum dicit. *SPANHEIM.*

^b Γεγονοτος ενιαυτου] Non de ineunte sed adulto jam Herodis anno xviii capiendum esse *Josephum* ostendit *Basnagius*, tom. i. p. 66.

^c Κατασκευασθαι] *Harduinus* (in nummis Herodiadum p. 336.) *Josephi* historiam de instaurato ab Herode Templo in augustiorem

CAP. XI.

Quomodo Herodes templum in aliam formam mutavit, atque altius et magnificentius extruxit: deque turri, quam Antoniam vocavit.

TUNC igitur decimo octavo regni Herodis anno, post ea facta quæ superius dicta sunt, arduum opus aggressus est, *scilicet* ut Dei templum sua opera ædificatum irèt, eique ampliorem ambitum daret et in altitudinem magnificentissimam erigeret; cogitans fore id omnibus quæ unquam fecisset præclarius, sicuti erat, si illud perficere ei contingerit, atque futurum ad sempiternam *sui* memoriam. Verum cum populum *ad hoc* minus paratum esse intelligeret, neque facilem habiturum esse ad rem tantæ magnitudinis aggredendam, in animum induxit prius eos oratione præparare, ac deinde toti operi manum admove-
re: cumque illos convocasset, verba fecit in hunc

augustior formam mendacii infimulat: sed frustra; quod ostenderunt viri summi *Casaubonus* c. *Baron.* n. 22. *Simsonus* ad A. M. 3987. et *Toniellus* ad A. M. 4032. vide infra ad §. 3. *H u d s.* Instauratio tamen Templi potius, quam Novum Templum ob *ενδελεχισμον* seu continuata sacrificia. vid. *Scalig.* de Emend. Temp. lib. vi. p. 635. Eadem Templi hujus structura finita demum LXXXIII. annis, tribus ab Herode cœpto, anno XVIII. regni, et circa belli Judaici initium. Fictam autem ac fabulis refertam Josephi narrationem de renovatione ædis ab Herode &c. jamdudum *Salianus* docuit ad A. M. 4035. *Harduin.* de Numm. Herod. Ep. 27. SPANH.

τοιαυτά. “ Τα μὲν ἀλλὰ μοι τῶν κατὰ τὴν βασιλείαν
 “ πραγμάτων, ἄνδρες ^d ὁμοφυλοὶ, περισσὸν ὑπολαμ-
 “ βάνω λέγειν, καὶ τοι τοῦτον ἐγενέσθαι τὸν τρόπον, ὥς
 “ ἐλαττώ μὲν ἐμοὶ τὸν ἀπ’ αὐτῶν κόσμον, πλείω δὲ
 “ ὑμῖν τὴν ἀσφάλειαν φερεῖν. Οὐτε γὰρ ἐν τοῖς δυσ-
 “ χερέστατοις ἀμελήσας τῶν εἰς τὰς ὑμετέρας χρεῖας
 “ διαφερόντων, οὐτε ἐν τοῖς καλίσκευασμασιν ἐπιτηδευ-
 “ σας ἐμαυτῷ μάλλον ἢ καὶ πᾶσιν ὑμῖν τὸ ἀνεπιηρέασ-
 “ τόν, οἶμαι σὺν τῇ τοῦ Θεοῦ βουλήσει πρὸς εὐδαι-
 “ μονίαν ὅσον οὐ προτέρον ἀγνοήσαναι τοῦ Ἰουδαίων ἔθνος.
 “ Τα μὲν οὖν καὶ μέρος ἐξαιργασθέντα περὶ τὴν χώραν
 “ καὶ πόλεις, ὅσας ἐν αὐτῇ καὶ τοῖς ἐπικτήτοις ἐγει-
 “ ράντες κόσμῳ τῷ καλλίστῳ, τὸ γένος ὑμῶν κηξήσα-
 “ μεν, περιεργά μοι δοκεῖ λέγειν εἰδῶσι. Τὸ δὲ τῆς ἐπι-
 “ χεیرهσεως, ^e ἧς νῦν ἐπιχειρεῖν βούλομαι, πάντος εὐσε-
 “ βεστάτον καὶ καλλίστον ἐφ’ ἡμῶν γένεσθαι νῦν ἐκφανῶ.
 “ Τὸν γὰρ ναὸν τοῦτον ἀνωκοδομήσαν μὲν τῷ μεγιστῷ
 “ Θεῷ πατέρες ἡμέτεροι, μέγα τὴν ἐκ Βαβυλωνος ^f ἀνασ-
 “ τασιν. Ἐνδεὶ δ’ αὐτῷ πρὸς τὸ μέγεθος εἰς ὕψος ἐξη-
 “ κούλα πηχεῖς· τοσούτον γὰρ ὑπερῆχεν ὁ πρῶτος ἐκεῖνος,
 “ ὃν Σολομὼν ἀνωκοδόμησε. Καὶ μηδεὶς ἀμελείαν εὐ-
 “ σεβείας τῶν πατέρων καλῶ γινώτω. γέγονε γὰρ οὐ παρ’
 “ ἐκείνους ἐλαττώων ὁ ναὸς· ἀλλὰ ταῦτα καὶ Κύρος καὶ
 “ Δαρεῖος ὁ Υἱοῦ Δαρείου τὰ μέρη τῆς δομῆσεως ἐδόσαν,

^d Ὁμοφυλοὶ] Judæos vocat ὁμοφυλοὺς, quanquam fuit Idu-
 mæus, ad captandam benevolentiam. SPANH.

^e Ἡς νῦν ἐπιχειρεῖν βούλομαι] Ἦν νῦν ἐπιχειρεῖν ἐπιβάλλομαι Hen.
 et Lugd. Bat.

^f Ἀναστασιν]

modum. “ De aliis quidem ex quo regnare cœpi
 “ a me factis, viri populares, nihil necesse mihi
 “ dicere arbitror, quanquam ita comparata fue-
 “ rint, ut vobis plus securitatis quam mihi met
 “ ornamenti attulerint. Nam cum in rebus dif-
 “ ficillimis neque ea neglexerim quæ ad vestras
 “ necessitates levandas facerent, neque in iis quæ
 “ ædificavi studuerim ut ipse magis quam vos
 “ omnes ab injuriis farti tecti essetis, mihi met
 “ persuadeo quod Dei voluntate Judæorum gen-
 “ tem ad eam, quam nunquam antea habuerunt,
 “ felicitatem perduxerim. Cæterum, *ut dixi*, si-
 “ gillatim omnia, quæ per provinciam perfecimus,
 “ quotque urbes in ea et regione ei contributa ex-
 “ citando genus vestrum maximis ornamentis
 “ auximus, vobis commemorare, qui ea probe
 “ nostis, supervacaneum mihi videtur. Quod
 “ autem in præsentia mihi in animo est aggredi,
 “ id omnium pientissimum, vobisque pulcherri-
 “ mum fore nunc *paucis* ostendam. Fuit quidem
 “ templum hoc summo Deo a parentibus nostris
 “ ædificatum, cum a Babylone revertissent. Ve-
 “ rum ei ad altitudinem defunt cubiti sexaginta :
 “ tanto enim altius erat primum illud a Solomone
 “ constructum. Nemo tamen negligentiam pie-
 “ tatis nostrorum parentum accuset. Nam per
 “ illos non stetit, quo minus hoc magnitudine
 “ prius adæquaret : sed Cyrus et Darius Hytaspis
 “ filius hunc ædificii modum præscripserunt ; qui-

^f *Ανασασιν*] *Επανάδοι* Hen. et Lugd. Bat. quod pro interpre-
 tamento habeo.

* *Primum*

“ οἷς ἐκεῖνοι καὶ τοῖς ἀπογούνοις δουλεύσαντες, καὶ μετ’
 “ ἐκείνους Μακεδόσιν, οὐκ ἔσχον εὐκαιρίαν τὸ πρῶτον
 “ τῆς εὐσεβείας ἀρχετύπον εἰς ταῦτον ἀναγαγεῖν με-
 “ γέθος. Ἐπειδὴ δὲ νῦν ἐγὼ μὲν ἀρχῇ Θεοῦ βουλευσάμενος,
 “ πλεονεξίαν γὰρ καὶ μακρὸν καιρὸν, καὶ κτήσις χρημάτων,
 “ καὶ μέγαθος πόρων, τὸ δὲ μέγιστον, φίλοι καὶ δι’
 “ εὐνοίας οἱ πάντων (ὡς ἔπος εἶπεν) κράτους Ρωμαῖοι,
 “ πειρασάμενος, τὸ παρημελημένον ἀνάγκη καὶ δουλείᾳ
 “ τοῦ προτέρου χρόνου διορθούμενος, τελειὰν ἀποδοῦ-
 “ ναι τῷ Θεῷ τὴν αὐτῷ ὧν ἐτυχὼν τῆσδε τῆς βασι-
 “ λείας εὐσεβείαν.

β’. Ὁ μὲν Ἡρώδης ταῦτ’ εἶπεν, ἐξεπλήθη δὲ τοὺς
 πολλοὺς ὁ λόγος πᾶρα δοξᾶν ἐμπεσῶν· καὶ τὸ μὲν
 τῆς ἐλπίδος ἀπίστον οὐκ ἐπιφέρειν αὐτοῖς. ἡδημονοῦν δὲ,
 μὴ φθασας καταλῦσαι τὸ πᾶν ἔργον οὐκ ἐξαρκεσεῖ
 πρὸς τέλος ἀγαγεῖν τὴν προαίρεσιν· ὅ, τε κίνδυνος αὐ-
 τοῖς μείζων ἐφαίνετο, καὶ δυσεγχείρητον ἔδοκει τὸ μέ-
 γθος τῆς ἐπιβολῆς. Οὕτω δ’ αὐτῶν διακειμένων,
 παρεθάρρυνεν ὁ βασιλεὺς, οὐ πρότερον καθαιρήσειν φα-
 μένος τὸν νεῶν ἢ πάντων αὐτῶν τῶν εἰς τὴν συντέλειαν
 παρεσκευασμένων. Καὶ ταῦτα προειπὼν οὐκ ἐψεύσατο.
 Χιλίας γὰρ εὐτρεπίσας ἁμάξας, αἱ βάστασσαν τοὺς
 λίθους, ἑξήκοντα δὲ μυρίους τοὺς ἐμπειροτάτους ἐπιλεξα-
 μένος, καὶ ἱερεύσιν τὸν ἀριθμὸν χιλίοις ἱερατικῶς

ἱερατικῶς] Videfis Seldenum, lib. 3. de Synedriis, c. xi.
 p. 172, 173.

* Primum

“bus illi subiecti, eorumque filiis, et post illos
 “Macedonibus, facultatem non habuerunt * pri-
 “mum *boc pietatis illorum* exemplar ad eandem
 “magnitudinem perducendi. Quoniam vero nunc
 “ego quidem Dei beneficio regnum adeptus sum,
 “et longa pace fruor, et divitiis affluo, et magnis
 “reditibus abundo: quodque maximum est, cum
 “Romanis, omnium (ut ita loquar) dominis, in
 “amicitia sum et gratia, operam dabo, ut, id
 “quod necessitate et superiorum temporum servi-
 “tute omissum est resarciendo, perfectam Deo,
 “pro illius in me beneficiis, huiusce regni pieta-
 “tem reddam.”

2. Et quidem Herodes hæc verba habuit: mul-
 ti vero sermone ejus attoniti sunt, quod præter
 opinionem accidebat: et, quia incredibile mini-
 meque sperandum dicere putabatur, nihil animis
 attollebantur. Sed anxii erant et solliciti, ne si to-
 tum opus jam dissolveret, non satis opum haberet
 ad perficiendum quod proposuerit: atque in majus
 illis crescebat periculum, et augeri visa est rei
 difficultas ex incepti magnitudine. Cum autem
 ita affecti essent, rex eos confirmabat, dicens, non
 se prius templum diruturum, quam omnia, quæ
 ad id absolvendum pertinerent, præparasset. At-
 que hæc præfatus, fidem firmavit. Nam cum
 mille carros ad vehendos lapidis comparasset, et

* *Primum boc pietatis illorum*] Vel, ad eandem cum primo
 pietatis exemplari magnitudinem &c. ut *κατα* ante *πρωτον* sub-
 intelligatur.

ωνησαμένους στολας, καὶ τοὺς μὲν ^h διδάξας οἰκοδο-
μοὺς, ἑτέροισι δὲ τεκτονας, ἠπλῆτο τῆς κατασκευῆς,
ἀπαντῶν αὐτῷ προθυμῶς προευντροπισμένων.

γ'. ⁱ Ἀνελών δὲ τοὺς ἀρχαίους θεμελίους, καὶ κα-
ταβαλομένους ἑτέροισι, ἐπ' αὐτῶν τὸν ναὸν ἠγείρει, μήκει
μὲν ἑκατὸν οὐκὰ πηχῶν, τὸ δ' ὕψος εἰκοσι περὶ τοῖς,
^k οὓς τῷ χρόνῳ συνιζήσαντων τῶν θεμελιῶν ὑπέβη.
καὶ τοῦτο μὲν ^l κατὰ τοὺς Νερωνοῦς καιροὺς ἐπεχειρεῖν
ἐγνώκειμεν. Οἰκοδομηθεὶς δὲ ὁ ναὸς ἐκ λίθων μὲν λευ-
κῶν τε καὶ κρατερῶν, τὸ μέγεθος ἑκάστων περὶ πεντε
καὶ εἰκοσι πηχεῖς ἐπὶ μήκος, οκτῶ δὲ ὕψος, εὖρος δὲ
περὶ δώδεκα. καὶ παντὸς αὐτοῦ χάθος καὶ τῆς βασι-
λικῆς στοᾶς τὸ μὲν ἐνθεν καὶ ἐνθεν ταπεινότατον, ὕψι-
λοτάτον δὲ τὸ μεσαιτάτον, ὥς περισπῶν ἐκ πολλῶν
σταδίων εἶναι τοῖς τὴν χώραν νεμομένοισι, μάλλον δ' εἰ

^h Διδάξας οἰκοδομοὺς] Vocem διδάξας in suo codice habuisse videtur Epirhan. qui vertit, sed et quosdam cæmentarios, alios autem fabros lignarios eruditos ad templi fabricam hortabatur. Ἐπιταξας οἰκονομοὺς legendum esse conjicit Montacutius in Originibus Eccl. p. 49. et κατασησας οικ. in Antidiatriba p. 247. Verum licet utrumque ferri possit (aut διαταξας ex conjectura Cotelerii in Mon. Eccl. Gr. vol. 2. p. 245.) vox οἰκονομοὺς repugnat Josepho, qui postea dicit τοῦ δὲ ναοῦ διὰ τῶν ἱερέων οἰκοδομηθέντος.

ⁱ Ἀνελών δὲ τοὺς ἀρχαίους θεμελίους] Templum (ut ait Grotius lib. 5. de Ver. Christ. Rel.) non ex ruinis resuscitatum fuit, sed paulatim per partes innovatum: qualis mutatio facit idem templum appellari. HUDS. Ex his verbis nonnulli collegerunt hoc quod struxisse dicitur Herodes ædificium, habendum esse pro templo novo et quidem tertio, quod distinctum erat a templo secundo, quod ædificarunt Hebræi reduces facti ex Babylonia. Verum Judæi ipsi (quorum tamen maxime intererat hoc templum, si fieri posset, tertium appellare, ut ita Messias noster dici non posset venisse stante illo templo, quod a Zorobabele et sociis ejus conditum fuit) templum hoc, uti ab Herode erat exædificatum,

decem peritissimorum opificum millia delegisset, et mercatus mille sacerdotibus vestes sacerdotales, eos partim lapides partim ligna fabricare docuisset, opus aggressus est, omnibus diligenter præparatis.

3. Sublatis autem veteribus fundamentis, et jactis aliis, templum super eis erexit in longitudinem cubitorum centum, in altitudinem *totidem* et viginti amplius, qui viginti aliquanto post confidentibus fundamentis retro cesserunt. Atque hoc, *quicquid erat*, attollere decreveramus Neronis temporibus. Ædificatum autem est templum ex lapidibus candidis et firmis; et singulorum magnitudo erat in longum ad cubitos circiter quinque et viginti, in altitudinem octo, in latitudinem vero circiter duodecim. Eratque totum templum (quemadmodum et regia porticus) utraque parte depressius, medio vero editius, adeo ut a multis stadiis regionis incolis conspicuum esset, maxime

exædificatum, et dein a Tito versum fuit, nunquam alio nomine in Talmude et aliis scriptis nuncupant, quod sciam, quam בית שני Templum secundum. Christiani autem nequeunt ullo modo dubitare, quin templum uti Herodes illud renovavit idem fuerit, adeoque templum secundum appellandum, ac illud quod Zorobabel excitavit, quoniam stante eodem illo templo secundo, quod Zerobabelis opera constitutum est, Messias venire debuit, uti Haggai cap. 2. prædictum est. Si autem Templum tertium et plane novum haberi debeat, ac diversum a secundo, quomodo Christus venit stante Templo secundo? Denique num cultus sacer unquam legitur in templis fuisse tempore Herodis? quod factum oportuit, si Sanctum et Sanctum Sanctorum plane nova facta sunt, sublatis veteribus. REL.

^k Οὐς τῶ χρόνῳ συνιζήσαντων τῶν θεμελιῶν ὑπέβη] Versio nostra et sensus postulat ut sit ellipsis vocis κατὰ ante οὐς. Integre enim κατ' οὐς — ὑπέβη. Hanc rem pro impossibili habet *Villalpandus* ad *Ezech.* tom. 2. p. 577.

^l Κατὰ τοῦ Νερώτος Vide Lib. 20. c. 8. et *Torniellum* ad A. M. 4082. et *Usserium* ad A. M. 3987.

* B

m Κατ'

τινες ^m κατ' ἐναντίον οἰκούντες ἢ προσιόντες τυχοίεν.
ⁿ Θύρας δὲ ἐπὶ ταῖς εἰσοδοῖς συν τοῖς ὑπερθύριοις, ἴσους
 ἔχουσαι τῷ ναῷ, ποικίλοις ἐμπέτασμασι κεκοσμητοί,
 τὰ μὲν ἀνθή ἀλουργεσί, κίονας δ' ἐνυφασμένοις. κα-
 θυπερθεὺς δ' αὐτῶν ^o ὑπὸ τοῖς θρίγχωμασιν, ἀμπέλους
 διετέτατο χρυσοῖ, τοὺς βότρυς ἀπήωρημένους ἔχουσαι.
 θαύμα καὶ τοῦ μεγέθους καὶ τῆς τέχνης τοῖς ἰδοῦσιν,
 οἷον ἐν πολυτελείᾳ τῆς ὕλης τὸ κατασκευασθῆναι ἦν.
 περιελαμβάνει δὲ καὶ ταῖς μεγίσταις ^p τὸν ναὸν ἅπαν-
 τα, πρὸς τὴν ἀναλογίαν ἐπιτηδευῶν, καὶ τὰς δα-
 πανὰς τῶν πρὶν ὑπερβαλλόμενος, ὥς οὐκ ἄλλος τις
 εἶδοκε ἐπικεκοσμηκεῖναι τὸν ναόν. ^q ἀμφὸς δ' ἦσαν με-
 γάλου τειχέως, αὐτὸ δὲ τὸ τεῖχος ἔργον μεγίστον ἀν-
 θρώποις ἀκουσθῆναι. λόφος ἦν πετρῶδης, ἀναντῆς,
 ἡρέμα πρὸς τοῖς ἑσπείροις μερὲσι τῆς πόλεως ὑπτιούμενος
 ἐπὶ τὴν κορυφὴν ἀκρᾶν. τοῦτον ^r ὁ πρῶτος ἡμῶν βα-
 σιλεὺς Σολομὼν, κατ' ἐπιφροσύνην τοῦ Θεοῦ, με-
 γάλαις ἐργασίαις ἀπετειχίζεν ἀνωθεν τὰ περὶ τὴν
 ἀκρᾶν, ἀπετειχίζε δὲ κατωθεν ὑπὸ τῆς ῥίζης ἀρχο-
 μένος, ἦν βαθύτατα περιθεὶ φαραγξ, κατὰ λίθους ταῖς
 πέτραις μολιβδῶ δεδεμέναις πρὸς ἀλλήλας ἀπολαμ-

^m Κατ' ἐναντίον οἰκούντες] Κατ' ἐναντίον dicit, ut orientalem plagam designet. *L'Empereur de Mensuris Templi.*

ⁿ Θύρας δὲ] Cum hæc dicit (inquit *L'Empereur*) non exteriorē, sed interiorē portam, quæ ad fanum ducebat, intelligi vult.

^o Ὑπὸ τοῖς θρίγχωμασιν] Ita lego cum *Selden*, (*Lib. 2. de Jure Naturæ et Gentium*, c. 8. p. 234.) probante *Petito* in *Animadv.* Tom. 4. p. 134. ὑπὸ τοῖς τειχῶμασι in Græcis omnibus. In versione *Epiphani*i omittuntur. — Ὑπὸ τοῖς θρίγχωμασιν, *Sub muri coronulis*, hoc est, in fronte supra fores, ut explicat *Seldenus*. P Τον

si qui ex adverso habitarent aut eo accederent. Fores in ingressu cum superliminaribus, ipsi fano æquales, aulæis multicoloribus ornatas habebat, quibus erant et flores purpurei et columnæ intextæ. At supra hæc sub muri coronulis vitis expansa erat aurea, cum racemis ex illa sublimē pendentibus; ea quasi materiæ profusione facta, ut aspicientibus tam magnitudine quam arte stuporem incuteret. Quin et templo universo circumdedit porticus ingentes, proportionis rationem habens, et sumptibus majores superans, ut nec quisquam alius videretur ita templum exornasse. Ambæ autem magno innitebantur muro: ipse vero murus opus omnium quæ homines auditu acceperunt maximum. Collis erat petrosus, arduus, ad orientale urbis latus sensim ac leniter resupinatus usque ad summum ejus fastigium. Hunc *collem* Solomon, qui primus in nos regnavit, superne ad verticem muro circumduxit, Dei *ipsius* instinctu: immo et inferne, a radicibus *ejus* incipiens, quibus ad libem circumjecta est vallis admodum depressa, *eundem* vallavit faxis grandibus plumbo inter se vinctis, semper aliquid spatii intus concludens, et

^P Τον ναον ἅπαντα] Est qui sic distinguit, τον ναον, ἅπαντα πρὸς τὴν ἀναλογίαν.

^Q Ἀμφω δ' ἦσαν] Videtur esse Ellipsis præpositionis ἐπὶ, ut sit ἀμφω δ' ἦσαν ἐπὶ μεγάλου τείχους.

^R Ὁ πρῶτος ἡμῶν βασιλευσας Σολομων] Primus scilicet e stirpe Davidica. Alibi etiam Solomonem primum ponit in serie Regum. Dicit (l. 20. c. 8.) opus fuisse Solomonis, του πρωτου δειμαμενου το συμπαν ιερον, et (lib. 6. de Bello Jud. c. 6.) του Σολομωνος βασιλεως, ὃς καὶ τον ναον ἐκτισε.

βανων απο της εσω χωρας, και προβαινων εις βα-
θος, ὡς' απορον ειναι το, τε μεγαθος της οικοδομης και
το ὕψος τετραγωνου γενομενης, ὡς τα μεν μεγαθη των
λιθων απο μετωπου καὶ α την επιφανειαν ὀρασθαι, τα
δ' εντος σιδηρῳ διησφαλισμενα συνεχειν τας ἀρμογας
ακινητους τῷ παντι χρονῳ. της δ' εργασιας οὕτω
συναπτουσης εις ακρον τον λοφον, απεργασαμενος
αυτου την κορυφην, και τα κοιλα των περι το τειχος
εμπλησας, ισοπεδον τοις κατὰ την επιφανειαν την
ανω και λειον εποίησε. τουτο δε ην το παν περίβο-
λος, τετταρων σταδίων τον κυκλον εχων, ^ς ἑκάστης
γωνιας σταδιον μηκος απολαμβάνουσης. ενδοτερω δε
τουτου και παρ' αυτην την ακραν αλλο τειχος ανω
λιθινον περιθει, κατὰ μεν ἑῶαν ῥαχιν, ισομηκη τῷ
τειχει στοαν εχων διπλην, εν μεσῳ του νεῷ τετυχη-
κοτος, αφορωσαν εις τας θυρας αυτου. ταυτην πολ-
λοι βασιλεις οἱ προσθεν κατεσκευασαν. του δ' ἱεροῦ
παντος ην εν κυκλῳ πεπηγμενα σκυλα βαρβαρικα,
και ταυτα παντα βασιλευς Ηρωδης ανεθηκε, προσ-
θεις ὅσα και των Αραβων ελαβεν.

δ'. Κατὰ δε την βορειον πλευραν, ακροπολις εγ-
γωνιος ευερκης ετετειχιστο, διαφορος οχυροτητι. ταυ-
την οἱ προ Ηρωδου του Ασσυμοναιων γενους βασιλεις
και αρχιερεις οικοδομησαν, και ^τβαρην εκαλεσαν ὡς
εκει την ἱερατικην αυτοις αποκεισθαι στολην, ^υ ἣν ὅταν

^ς Ἐκάστης γωνίας] *Unoquoque latere inter angulos.*

^τ βαρην] *Cf. Antiq. Lib. x. c. xi. §. 7. SPANH.*

^υ ἣν

alte progrediens, adeo ut immanis esset magnitudo pariter ac profunditas structuræ, forma quadrangulari factæ, ut vastitas quidem lapidum a fronte quoad superficiem in conspectum veniret, interiora vero ferro firmata compagines in omne ævum indivulfas haberent. Opere ita continuato ut summitati collis jungeretur, cum verticem illius aliquantulum lævigasset et cavitates intra murum comprehensas replevisset, superficiei partibus quæ forte emerent totum æquavit et ad planum redegit. Atque universum hoc septum erat, quatuor stadiorum in circuitu, unoquoque angulo in longitudinem stadium complectente. Interius deinde ipsum verticem ambit alius murus lapideus, ad orientale quidem latus duplicem sustinens porticum pari cum muro longitudine, spectantem ad januas templi, quod ad medium ejus constitit. Hanc multi priorum regum adornaverant. Porro circa templum undique fixa erant spolia peregrinarum gentium, atque ea omnia rex Herodes dedicavit, additis etiam quæ ab Arabibus ipse reportarat.

4. Ad septentrionale autem *septi* latus arx constructa erat quadrata, bene munita atque egregie firma. Hanc qui Herodem antecesserunt, Asamonæo prognati, reges et sacerdotes, ædificarunt, et Barim appellarunt, ut ibi stola sacerdotalis illis

^u 'Ην ὀραν δὲν δυνει] Videsis *Seringhamum* in Cod. *Joma*, p. 152.

^v 'Υπο

δεῖν θύειν, τότε μόνον ὁ ἀρχιερεὺς ἀμφιέννυται. ταύτην ὁ βασιλεὺς Ἡρώδης ἐφυλάξεν ἐν τῷ τοπῷ, καὶ μετὰ τὴν ἐκεῖνου τελευτὴν ὕπο Ῥωμαίοις ἦν, μέχρι τῶν Τιβερίου Καίσαρος χρόνων. ἐπὶ τούτου δὲ ^ω Οὐίτελλιος ὁ τῆς Συρίας ἡγεμὼν, ἐπιδημήσας τοῖς Ἱεροσολυμοῖς, δεξάμενου τοῦ πληθους αὐτὸν λαμπροῖα λα πανυ, θελὼν αὐτοὺς τῆς εὐποιῆας ἀμειψασθαι, ἐπεὶ παρεκάλεσαν τὴν ἱερὰν στολὴν ὑπο τὴν αὐτῶν ἐξουσίαν εἶχειν, ἐγράψε περὶ τούτων Τιβερίῳ Καίσαρι, καὶ κεῖνος ἐπέτρεψε· καὶ παρέμεινεν ἡ ἐξουσία τῆς ἱερατικῆς στολῆς τοῖς Ἰουδαίοις, μέχρι ἐτελευτήσεν ὁ βασιλεὺς ^χ Ἀγρίππας. μετὰ τούτον δὲ Κάσιος Λογίνος, ὁ τὴν Συρίαν τότε διοικῶν, καὶ Κουσπίος Φαδός, ὁ τῆς Ἰουδαίας ἐπιτροπὸς, κελεύουσι τοὺς Ἰουδαίους εἰς τὴν Ὑαντωνίαν καταλθεσθαι τὴν στολὴν· Ῥωμαίους γὰρ αὐτῆς εἶναι δεῖν κυρίους, καθὼς καὶ πρότερον ἦσαν. πέμπουσιν οὖν Ἰουδαῖοι πρεσβεῖς πρὸς Κλαυδίον Καίσαρα περὶ τούτων παρακαλεσόντας. ὧν ἀναβάντων, ^z ὁ νεώτερος βασιλεὺς Ἀγρίππας, ἐν Ῥώμῃ τυγχάνων, αἰτησάμενος παρὰ τοῦ αυτοκράτορος τὴν ἐξουσίαν ἐλάβεν, ἐντείλαμένου Οὐίτελλίῳ τῷ τῆς Συρίας οὐπὶ στρατηγῷ.

^v Ὑπο Ῥωμαίοις ἦν] Archelai tempore penes Judæos fuisse dicit, l. xviii.

^ω Οὐίτελλιος — ἐπέτρεψε.] De hoc Vitellii facto infra lib. viii. c. 5. §. 3. et lib. xx. c. 1. §. 2. stolam Pontificalem in Antonia Arce servatam Sacerdotibus in Templo custodiendam permittit. Jussi postea Judæi stolam denuo in Antonia reponere. Stola Pontificalis arce prope Templum asservari solita, Judæis sub Imp. concessa. Eadem sub Claudio primo in Arce Antonia, portæ junioris Agrippæ custodiæ. SPANH.

^x Ἀγρίππας]

reponeretur, quam ipse pontifex, duntaxat cum erat facienda res divina, induere solebat. Hanc stolam rex Herodes eo in loco custodivit, et post ejus obitum fuit in potestate Romanorum, usque ad tempora Tiberii Cæsaris. Sub eo Vitellius Syriæ prætor, cum Hierosolyma venisset, et a populo honorificentissime exceptus fuisset, volens eis gratiam referre, ipse, quoniam obsecrarunt ut *sacra* stola illis in potestatem permitteretur, hac de re scripsit ad Tiberium Cæsarem, atque ille eam concessit *eis*: mansitque penes Judæos stolæ sacerdotalis potestas usque ad decessum regis Agrippæ. Post eum Cassius Longinus, qui tum Syriam administrabat, et Cuspius Fadus, Judææ procurator, Judæis imperarunt, ut stolam ponerent in Antonia: debere enim Romanos eam penes se habere, sicut antea. Quamobrem Judæi legatos ad Claudium Cæsarem miserunt, eam rem deprecaturus. Qui cum Romam pervenissent, juvenis rex Agrippa, qui tum illic erat, perfecit suo rogatu apud imperatorem ut eam illis potestatem traderet, hoc ipso Vitellio in mandatis dato, Syriæ *tunc* prætori. Antea erat sub sigillo pontificis et

^x Αγριππας] Aët. xii. v. i. dicitur Herodes, quam *Syrus* recte appellat Agrippam, magni Herodis filium, ex qua familia quotquot erant, communi nomine Herodes vocabantur.

^y Αντωνιαν] Confer de Antonia Arce prope Templum, lib. xviii. c. 5. §. 3.

^z Ὁ νεώτερος βασιλεὺς Αγριππας] Filius ejus Herodis Agrippæ, de quo supra hac ead. Sect. et Aët. 12. vide *Grotium* ad Aët. 25. 13.

^a Προτερον]

^a πρῶτον δ' ἦν ὑπὸ σφραγίδος τοῦ ἀρχιερέως καὶ τῶν
 γαζοφυλακῶν, καὶ πρὸ μίας ἡμέρας ^b τῆς ἑορτῆς, ἐπὶ
 τὴν Ῥωμαίων φρουράρχον ἀναβαίνοντες οἱ γαζοφυλα-
 κές, καὶ καταμανθάνοντες τὴν ἑαυτῶν σφραγίδα, τὴν
 στολὴν ἐλαμβάνον. εἰτ' αὖτις τῆς ἑορτῆς παρελθού-
 σης, εἰς τὸν αὐτὸν κομίσαντες τόπῳ, καὶ τῷ φρου-
 ραρχῇ δειξάντες ^c συμφυτὸν τὴν σφραγίδα, κατεπι-
 θέντο. ταῦτα μὲν οὖν ^d ὑπὸ τοῦ πατρὸς τῶν ἐπι-
 συμβεβηκότων παρεδὴλωθη. τότε δ' οὖν ὁ τῶν Ἰου-
 δαίων βασιλεὺς Ἡρώδης καὶ ταύτην τὴν βαρὺν οὐχ ὥ-
 τεραν κατασκευάσας, ἐπ' ἀσφάλειαν καὶ φυλακὴν τοῦ
 ἱεροῦ, χαρίζομενος Ἀντωνίῳ, φίλῳ μὲν αὐτοῦ Ῥωμαίων
 δὲ ἀρχόντι, προσήγαγε Ἀντωνίαν.

ε'. Ἐν δὲ τοῖς ἐσπερίοις μερῶσι τοῦ περιβολοῦ, πύ-
 λαι τέσσαρες ἐφείσταν, ἡ μὲν εἰς τὰ βασιλεια τει-
 νοῦσα, τῆς ἐν μεσῷ φαραγῶς εἰς διόδον ἀπειλημένης,
 αἱ δὲ δύο εἰς τὸ πρῶστον, ἡ λοιπὴ δὲ εἰς τὴν ἀλ-
 λὴν πόλιν, βαθμὶς πολλαῖς κατὰ τε εἰς τὴν φα-
 ραγῶν διειλημένη, καὶ ἀπὸ ταύτης ἀνω πάλιν ἐπὶ
 τὴν προσβάσιν. ἀντικρὺ γὰρ ἡ πόλις ἐκεῖτο τοῦ ἱεροῦ,
 θεατροειδὴς οὖσα, περιεχομένη βαθύϊ φαραγῇ κατὰ
 πάν το νοτιὸν κλίμα. τὸ δὲ τετάρτον αὐτοῦ μετώπον,

^a Πρῶτον — γαζοφυλακῶν] Confer Lib. xviii. c. 5. §. 3.
 SPANH.

^b Τῆς ἑορτῆς] Notat P. Molinæus in Vate suo, c. 25. stolam
 hanc tribus tantum festis solennibus, sc. Paschatis, Pentecostes,
 et Tabernaculorum, pontifici traditam fuisse.

^c Συμφωνον] Ita reponi jussi ex L. B. quum magis convenire
 huc videatur, quam Vulg. hætenus συμφυτον, quod dicit rem
 rei

sacri ærarii quæstorum: et pridie festorum ibant quæstores ad præfectum Romani præsidii, et agnito suo sigillo eam auferebant. Deinde rursus festis transactis in eundem locum referebant, et, sigillo quod concordabat cum ostenso præsidii præfecto, *illic eam* deponebant. Et hæc quidem ex iis qui postea acciderunt casibus declarata sunt. Verum hanc turrim Hærodes rex Judæorum tunc munitiorem fecit, ad templi securitatem et custodiam; et in gratiam Antonii, amici sui et Romanorum imperatoris, nominavit Antoniam.

5. A septi autem parte occidentali quatuor erant portæ, quarum una ferebat in regiam, valle interjacente ad transitum intercepta *et completa*; duæ in suburbium; postrema in aliam urbem, multis gradibus distincta, ut in vallem descendatur, et deinde ab ea rursus esset ascensus. Nam urbs posita erat e regione templi, speciem præbens theatri, cincta valle profunda circa latus meridianum. Quarta autem pars frontis *templi* a meridie habebat et ipse portas in medio, simulque regiam por-

rei adeo arcte adhærentem, ut una cum illa nata atque orta videatur. Hic vero agitur de obsignationis cera et sigillo obsignante, quæ quidem duo semper debent esse *συμφωνά*, seu *secum convenientia*; at *συμφύλα* esse nunquam possunt. Epiphanius vertit *simul cum sigillis*. At Hudf. ita, *et sigillo quod eam comitabatur ostenso*; pro quo reposuimus, *quod concordabat, &c.* HAV.

ὁ ὑπο τοῦ παθους] Forsan ὑπερ et mox προδηλωθῇ.

* C

ὁ Κατα

το προς μεσημβριαν, ειχε μεν και αυλο πυλῶς ἑκατά-
 μεσον, ἐπ' αὐτῆς δὲ τὴν βασιλικὴν τῶαν, τριπλὴν
 κατὰ μῆκος διέσταν ἀπο τῆς ἑσπας φαραγῶς ἐπὶ τὴν
 ἑσπερίον. ἡ γὰρ ἦν ἐκτείναναι πρὸς ὅσον δυνατόν. ἐργον
 δ' ἦν ἀξιαφηγητοτάτων τῶν ὑφ' ἡλίου. μεγάλῃ γὰρ
 ὄντος τοῦ τῆς φαραγῶς ἀναλημματός, καὶ οὐδ' ἀνεκ-
 τοῦ κατιδεῖν εἰ τις ἀνωθεν εἰς τὸν βυθὸν εἰσκυπτοί,
 παμμεγέθες ὕψος ἐν αὐτῷ τὸ τῆς τῶας ἀνεστῆκεν, ὥς
 εἰ τις ἀπ' ἀκροῦ τοῦ ταύτης τεγούς ἀμφὼ συντίθεις
 τὰ βαθὴ διόπλευοι, σκοτιδινίαν, οὐκ ἐξικουμένης τῆς
 οφθαλμοῦ εἰς ἀμέτρητον τὸν βυθόν. κίονες δ' ἐφρεστάσαν
 κατ' ἀντιστιχὸν ἀλλήλοις ἐπὶ μῆκος τετραχῶς συνε-
 δέδετο γὰρ ὁ τέταρτος στοιχὸς λιθοδομητῶ τειχεῖ
 καὶ πᾶχος ἦν ἑκάστου κίονος, ὥς τρεῖς ἐπισυναπλυνίων
 ἀλλήλοις τὰς ὀρχῆς περιλαβεῖν· μῆκος δὲ ποδῶν
 ἑπτὰ καὶ εἰκοσι, διπλῆς σπείρας ὑπειλημμένης. πλη-
 θος δὲ συμπάντων δύο καὶ ἑξηκοντα καὶ ἑκάτον, κίο-
 νοκρανῶν αὐτοῖς κατὰ τὸν Κορινθίων τρόπον ἐπεξεργ-
 γασμένων γλυφαῖς, ἐκπληξὶν ἐμποιοῦσαις διὰ τὴν τοῦ
 πάντος μεγαλουργίαν. τεσσαρῶν δὲ στιχῶν ὄντων,
 τρεῖς ἀπολαμβάνουσι τὰς διὰ μέσου χώρας τὰς
 στοαῖς. τῶν δὲ αἱ δύο παραλλήλα τὸν αὐτὸν γε-
 γονάσι τρόπον, εὐρὸς ἑκάτερως ποδῶν τριακοντα, μῆ-
 κος δὲ σταδίων, ὕψος δὲ ποδῶν ὑπὲρ πεντήκοντα· τῆς
 δὲ μέσης εὐρὸς μὲν ἡμιόλιον, ὕψος δὲ διπλασίον. ἀνείχε
 γὰρ πλείστον πᾶρα τὰς ἑκατέρωθεν. αἱ δὲ οροφᾷ

Κατὰ μέσον] *In medio, hoc est, latere inter angulos.*

ἑ οὐδ'

ticum, quæ triplex erat, et longitudine ab orientali valle ad occidentalem usque pertinebat. Nec enim amplius produci poterat. Opus erat omnium quæ unquam sol vidit maxime memorabile. Nam cum vallis depressa admodum esset, ut inde caligarent oculi cujusquam ex alto in fundum despicientis, porticum immanis altitudinis super ea exstruxit, ut si quis ex tecti ejus summitate altitudinem simul utramque visu penetrare vellet, periculum esset ne vertigine corriperetur, priusquam visus ad immensum adeo profundum pertingeret. Quatuor autem erant columnarum series, ita ab uno porticus sine in alterum dispositæ, ut ex adverso sibi responderent, (quarta enim intertextum habebat parietem lapideum) atque crassitudo cujusque columnæ tanta erat, quantam possent tres *hominum* inter se contingentium ulnæ complecti, longitudo pedum septem et viginti, duplici spirâ *cuiuslibet columnæ* subjecta. Numero autem universæ erant centum et sexaginta duæ, capitellis ipsarum more Corinthio sculptura obductis, opere omnino magno et mirabili. Cumque quatuor essent *columnarum* versus, ex illis tres spatium interceptum in porticus dividebant. Harum autem *porticuum* duæ sibi mutuo respondentes similiter factæ erant, ut utraque haberet xxx pedes in latitudinem, in longitudinem vero stadium, atque in altitudinem plus quam quinquaginta pedes; media autem erat latitudine sesquialtera, atque altitudine dupla. Nam eas ex utraque parte multum supereminerebat. Tecta vero sculpturis ligneis profun-

f Oυδ' αρεκτε] Ita cum *Cod. Vat.* et non dubito quin idem voluerit *Hen.* qui habet ουδ' αρεκτε, in editis aliis & δυατον.

βαθυξυλοῖς ἐξησκηντὰ γλυφαῖς, πολυτροποῖς σχη-
ματῶν εἰδεαῖς. καὶ τὸ τῆς μέσης βαθὺς ἐπὶ μείζον
ἠγέρτο, περικτετμημένου τοῖς ἐπιστυλίοις προμετωπέ-
διου τοίχου, κίονας ἔχοντας ἐνδεδομημένους, καὶ ξέσ-
του πάντος ὄντος, ὥς ἀπιστοτάτα τοῖς οὐκ εἰδοσι
καὶ σὺν εκπληξεί θάτα τοῖς ἐντυγχάνουσιν εἶναι.
τοιοῦτος μὲν ὁ πρῶτος περιβόλος ἦν, ἐν μεσῶ δὲ ἀπέ-
χων οὐ πολὺ δεύτερος, προσβάτος βαθμίσιν ὀλίγαις,
ὅν περιείχε ἔρκιον λίθινου δρυφακτοῦ, γράρη κωλυῶν
εἰσελθεῖν τὸν ἀλλοεθνή, θανατικῆς ἀπειλουμένης τῆς
ζημίας. εἶχε δ' ὁ μὲν ἐντὸς περιβόλος, κατὰ μὲν τὸ
νοτιον καὶ βορειον κλίμα, τριστιχοὺς πυλῶνας, ἀλ-
ληλῶν διεστώτας· κατὰ δὲ ἡλίου βολας, ἓνα τὸν
μεγαν, δι' οὗ παρήειμεν ἄγνοι μετὰ γυναικῶν. ἐσω-
τέρῳ δὲ κακείνου γυναιξὶν ἀβάτον ἦν τὸ ἱερόν. ἐκείνου
δ' ἐνδοτέρῳ τρίτον, ὅπου τοῖς ἱερευσὶν εἰσελθεῖν ἐξὸν ἦν
μονοῖς. ὁ ναὸς ἐν τούτῳ, καὶ πρὸ αὐτοῦ βῶμος ἦν,
ἐφ' οὗ τὰς θυσίας ὀλοκαυτούμεν τῷ Θεῷ. τούτων
^ε εἰς οὐδενὰ τῶν τριῶν ὁ βασιλεὺς Ἡρώδης παρήλθεν.
ἐκεκώλυτο γὰρ οὐκ ὢν ἱερεὺς. ἀλλὰ καὶ τοῖς ἐργοῖς
τὰ περὶ τὰς στοάς καὶ τοὺς ἐξω περιβόλους ἐπραγ-
ματεύετο· καὶ ταῦτα ᾠκοδομήσεν ἐτεσὶν οὐκτώ.

ς'. Τοῦ δὲ ^η ναοῦ διὰ τῶν ἱερέων οἰκοδομηθέντος
^ι ἐνιαυτῷ καὶ μηνὶν ἑξ, ἅπας ὁ λαὸς ἐπληρώθη χαρᾶς,

^ε εἰς οὐδενὰ] Locus hic de mendo suspectus, adeo ut forsan legendum τούτων εἰς οὐδετέρον ὁ βασιλ. vel τούτων εἰς οὐδετέρον τῶν δυο ὁ βασ. nisi βῶμος in τῶν τριῶν numerum veniat, aut aliquid exciderit textui de *Sancto Sanctorum*.

^η Ναον] Notandum hic τὸν ναὸν et τὸ ἱερόν distingui, ut illa voce *aedes ipsa* sive *templum* proprie dictum, hac vero exteriora aedificia

dis erant exornata, in varias formarum species elaboratis: atque medium in majorem altitudinem evectum est, muro frontali epistyliis circumfecto, et columnis insertis distincto, totoque ad amussim polito, ut qui non viderant minime fidem istis haberent, nec sine admiratione a præsentibus spectarentur. Atque hujusmodi quidem erat primum septum, in medio vero juxta illud etiam alterum, in quod paucis gradibus ascendebatur, circumdante lapidea maceria, cum inscriptione quæ vetaret alienigenam intare sub pœna capitis. Habebat autem interius conseptum a parte meridionali et septentrionali portas tres continuas *æqualiter* inter se distantes; et ab oriente magnam portam, per quam mundi cum feminis intrare consuevimus. Adhuc autem interius erat sanctuarium, quo feminæ non intrabant. Et porro interius erat tertium, quo non nisi sacerdotibus licebat introire. Hæc erat ædes, et ante eam altare, in quo solida sacrificia Deo cremamus. Horum trium in nullum ingressus est rex Herodes, ab iis enim arcebatur, quoniam sacerdos non esset, sed totus in eo erat ut porticus et exteriora consepta curaret extruenda. Et ista octo annis ædificavit.

6. Postquam autem ædes a sacerdotibus uno anno et sex mensibus exædificata est, universus

ædificia et structuræ designentur. Verum hæc distinctio non perpetuo observatur.

ⁱ *Εν αὐτῷ*] Etsi ista totidem annis ædificasse dicatur Herodes, non tamen nisi Agrippæ junioris temporibus, sexaginta circiter post Christum natum annis, absolutum esse totum templi ædificium, testatur *Josephus*, l. 20. c. 8. Videsis *Casaub.* c. *Baron.* in *Exerc.* XIII. n. 22. et *L. Capellum* in *Spicileg.* in *Joannem* c. 1. v. 20. p. 60. et *Usserium* ad A. M. 3987.

^k *Ἀνακτίσιον*]

καὶ τοῦ ταχέως πρῶτον μὲν τῷ Θεῷ τὰς εὐχαριστίας
ἐποιούντο, μετὰ δὲ καὶ τῆς προθυμίας τοῦ βασιλέως,
ἐορταζόντες καὶ κατευρηνούντες τὴν ἀνακτισιν. ὁ δὲ
βασιλεὺς τριακοσίους ἐθύσε τῷ Θεῷ βοας, καὶ τῶν
ἄλλων οἱ κατὰ δύναμιν· ὧν οὐχ οἶον τε τὸν ἀριθμὸν
εἰπεῖν, ἐκφευγὲ γὰρ τὸ δύνασθαι πρὸς ἀληθείαν εἰπεῖν.
συνεκπεπλήκει γὰρ τῇ ¹ προθεσμίᾳ τοῦ περὶ τοῦ ναοῦ
ἐργου, καὶ τὴν ἡμέραν τῷ βασιλεὶ τῆς ἀρχῆς, ἣν ἐξ
ἐθους ἐορτάζεν, εἰς ταῦτον ἐλθεῖν· καὶ περισημολάτην
δι' αὐτοῖν τὴν ἐορτὴν γενέσθαι.

ζ'. Κατεσκευασθὲν δὲ καὶ ^m κρυπτήν διαρῦξ τῷ βα-
σιλεὶ, φέρουσα μὲν ἀπὸ τῆς Ἀντωνίας μέχρι τοῦ ἐσω-
θέν ἱεροῦ πρὸς τὴν ἀνατολικὴν θύραν, ἐφ' ἧς αὐτῷ καὶ
πύργον κατεσκεύασεν, ἵνα ἔχῃ διὰ τῶν ὑπογαιῶν εἰς
αὐτὸν ἀνιέναι, τοῦ ἐκ τοῦ δήμου νεωτερισμὸν ἐπὶ τοῖς
βασιλεῦσι φυλάττομενος. λέγεται δὲ, καὶ ἐκεῖνον τὸν
καιρὸν οἰκοδομουμένου τοῦ ναοῦ, τὰς μὲν ἡμέρας οὐχ'
ὑεῖν, ἐν δὲ ταῖς νυξὶ γενέσθαι τοὺς οὐδρῦς, ὥς μὴ
κωλύσθαι τὸ ἔργον. καὶ τοῦτον τὸν λόγον οἱ πατέρες
ἡμῶν παρέδωκαν. οὐδ' ἐστὶν ἀπίστον, εἰ καὶ πρὸς
τὰς ἄλλας ἐπιδεῖ τις ἐμφανείας τοῦ Θεοῦ. τὰ μὲν
οὖν περὶ τοῦ ναοῦ ἐξοικοδομηθῆναι τοῦτον τὸν τρόπον.

^k Ἀνακτισιν] Ἀνακτιζεῖν Græcis urbem restaurare, ut apud
Dion. Chrysost. Orat. II. p. 36. SPANH.

¹ Προθεσμία] Hæc Encænïa ab Herode semel sunt peracta, ob
renovatum a se templum; itaque diversa sunt ab Encæniorum
festo (de quo Joann. c. 10. v. 22.) quæ quotannis celebrata erant
ob repurgatum a Juda Maccabæo templum.

^m Κρυπτή διαρῦξ τῷ βασιλεὶ] Simillimum fuit institutum Tyran-
norum Siciliæ, qui in urbe Syracusis tales etiam subterraneas
extruxerunt

populus lætitiæ plenus erat, Deoque gratias agebant, primum quod tam cito factum fuisset, deinde quod eam operi diligentiam adhibuisset rex, festum diem agentes, et templi instaurationem faustis ominibus prosequentes. Rex autem Deo trecentos boves immolavit; reliqui item pro sua quisque facultate: quorum numerum dicere haud fas est, quod ad veritatem quo pacto dicendus sit nos lateat. Nam acciderat, ut idem esset dies inaugurationis regis, quem celebrare solitus erat, ac ille, quo templum fuit absolutum; atque adeo his duabus de causis festum illustrius.

7. Præterea regi facta est fossa occulta, ab Antonia ferens ad orientalem portam templi, super quam etiam sibimet turrin exstruendam curavit, ut per subterranea in ipsam ascenderet, quo cave-retur a populo si quando adversus reges novi aliquid molirentur. Fertur etiam, quo tempore templum construebatur, non nisi noctu pluuisse, ne opus impediretur. Id quod a majoribus accepi-mus. Neque incredibile est, si quis animum ad-vertat ad alia quibus semet nobis patefecerit Deus. Et quæ ad templum quidem spectant hoc modo exædificata erant.

extruxerunt cryptas; in ea parte quæ *Arcadina* appellabatur; cujus mirandæ adhuc supersunt reliquiæ, laudatæ a *Jo. Bonanno* in *Syraculis Antiquis*, pag. 7. ed. Italæ, nostræ vero Latinæ, p. 57. atque singulari cum cura descriptæ atque depictæ a *Vincentio Mirabella*, in *Syraculis suis Antiquis*, pag. ed. Italæ 79, nostræ vero Latinæ 98. Sunt autem hi libri inserti in *Thesauro Antiq. Siciliæ*. HAV.

J. A. E R N E S T I.

D E

TEMPLO HERODIS M.

AD AGGAEI CAP. II. 10. ET JOSEPHI

A. I. XV. EXTR.

C. D.

VERE profecto et eleganter Sículus ille
Diodorus Lib. I. init. in ceteris histo-
riæ laudibus etiam hoc ponit, ut eam quan-
dam quasi *metropolin universae Philosophiae* ap-
pellet, non modo hujus, quae hodie vulgo di-
citur, sed ejus, quae omni rerum divinarum
humanarumque, omnium magnarum discipli-
narum scientia continetur. Nam profecto nul-
la propemodum est doctrina, quae, si se satis
norit, aut grata esse velit, non cogitur fateri,
se historiae non modo commoda et ornamenta
plurima, sed vitam adeo ipsam debere, eique
quasi colonico quodam jure obstrictam teneri.
Scilicet, ut hoc se debere quondam coloniae
existimabant metropoli quaeque suae, ut eam
parentis in modum revererentur, et colerent,
cui omnia se debere scirent, legatos quotannis

* D

in

in eam mitterent, sacra ibi facturos, Pontifices ab ea acciperent, ejus Legatis primum in conventibus publicis locum tribuerent, et, si quando aliam coloniam vellent deducere, ejus ducem ab illa peterent * : sic disciplinae eae, quae maxime ab historia derivatae sunt, debent primum agnoscere origines suas ; non se *αυτοχθονας*, ut quondam Athenienses, h. e. a nulla alia ortas, ex se natas, jactare ; non arrogantes et improbos homines imitari, quos cum fortuna divitiis, honoribus, longe supra parentes extulit, pudere parentum incipit, ut eos agnoscere nolint ; ejus porro veluti sacra, leges, conservare, ea duce in rebus magnis uti. Atque id adeo debent facere studiosius, cum experientia satis docuerit, omnes illas disciplinas ad interitum ruere, cum primum ea vincula, quibus historiae, matri, adstrictae sint, rumpere, et se *αμνηστας* facere cœperint. Nam profecto omnis illa barbaries, qua disciplinae omnes per tot secula obscuratae atque deletae jacuerunt, nulla alia ex re nata est, quam e contemptu historiae, earumque linguarum, quarum scientia continetur. Quid ? cum tandem pertaefum esset tenebrarum illarum, et orto lucis desiderio, barbariei depellendae

* Vid. Collecta Vales. ad Excerpt. Peiresc. p. 8. unde repetiere Hudf. ad Thucyd. I. 25. Spanh. de U. & P. N. Diff. IX. 3.

cupido injecta esset hominibus, nonne ab historia petenda auxilia fuerunt, faciendumque id, quod coloniae quondam fecissent, ut, cum ignis facer, qui e metropoli adlatus in Prytaneo arderet, casu quodam esset extinctus, non aliunde, quam e Prytaneo metropoleos suae repeteretur. Quo magis arbitror esse eorum, qui bonis literis docendis tuendisque praesint, in tempore imbuere animos juvenum iis opinionibus, ut de natura disciplinarum omnium recte sentiant, existimentque, in iis sine historia, multisque literis effici praeclari nihil posse.

Sed historia, quam majorum disciplinarum studiosis atque magistris commendatam esse volumus, plurimum refert, quomodo vel discatur, vel tradatur. Neque enim nos commendamus juventuti, aut tradimus eam, quae infit in commemoratione rerum, in vulgari-
bus libellis obviarum, quae mulierculis aptior est, quam eruditis hominibus, neque opus magistro erudito habet; sed quæ per linguarum scientiam e fontibus ipsis ducta sit, et rursus ad ipsos fontes adducat, amore ipsorum injecto, et facultate ex iis hauriendi adjuncta. Quod fit, cum aliis rebus, tum diligentia explanandae consuetudinis loquendi, qua historici in rebus tradendis utuntur. Id nisi fit, aut coeca fide arripient a quolibet narrata, aut difficultatibus quibusdam irretiti, se expe-

dire nullo modo poterunt. Ejus rei cum permulta exempla sunt, tum etiam illud, cujus memoria mihi renovata est nuper, cum in Tacito recensendo ad illustrem illum locum de rebus Judaicis, temploque Hierosolymitano venissem, in eoque subinde Josephus comparandus esset, itemque ante paucos dies, cum historiae catholicae elementa enarrans, ad locum de instaurato per Zorobabelem templo delatus, ostenderem, quanta vis adversus Judaeos esset in noto Aggaei vaticinio. Scilicet, magna difficultas oblata est permultis in loco Josephi, de Herodis M. munificentia adversus templum Hierosolymitanum; quem, admirandum est, quam interdum vexent, qui eum aut consentaneum vaticinio Aggaei, de templo secundo, efficere velint, aut ab eo discrepare sibi persuaferint. Nam alii aut partem tantum aedificatam statuunt, aut instaurationem et exornationem tantum majorem faciam esse, praesertim in interiori parte, quae **הבית** Hebraeis dicitur, veriti, ne non alterum templum relinquatur, si omnia, inprimisque **היכל**, destructa dicantur: alii, Graece doctiores, cum videant, non satis commode ita intelligi Josephum posse, aut fidem ejus in hac quoque parte dubiam faciunt, aut, si eo non descendunt, tamen, dum conciliare eum cum Aggaeo conantur, se laborare indicant.

Omnino

Omnino supra ceteros infelix scriptor est Josephus, praeter meritum suum, cum ob elegantiam sit optima fortuna dignissimus. Perpauci sunt, qui eum uno tenore iusta cum diligentia legant; pauciores, qui tantum Hebraice, Graece, Latineque (nam has tres linguas teneri, recte volebat Casaubonus) sciant, ut eum satis intelligere possint, ne ex eorum quidem numero, qui vel maxime propter disciplinae suae professionem, debebant. Ceterum, ut de quoque ejus loco quaestio aut controversia incidit, ita quisque, inspecto illo loco, vel e versione, vel, si plus sapiat, e Graecis, ope Lexici triobolaris adjutus, fortiter de eo in utramvis partem judicat. Quamquam in hoc se consolari possit Josephus, ipforum sacrorum librorum fortuna, qui non aliter vulgo ab iis tractantur, qui eorum se interpretes ferunt. Ego quidem spero, me hac scriptiuncula effecturum, primo, ut nemo dubitare possit, Herodem templum totum a fundamentis aedificasse, destructo per partes vetere; deinde, ut appareat, ex consuetudine loquendi historica, omninoque populari, templum illud nihilominus secundum et fuisse, et recte appellatum esse.

Ac primum studiosos velim animadvertere, Josephum distinguere perpetuo νεων της Θεs, seu ναον et περιβολον. Ναος est aedes, הֵיכָל, το τεμενος
vel

vel τεμενισμα alias vocatur, eoque sensu id verbum plerumque et in libris sacris dicitur. Περίβολος, (quem male Latinus interpres *ambitum* interpretatur, paullo melius interdum *septum*, cujus quippe usum praestabant οἱ περιβολοί,) fuit *porticus*, *basilica*, אולם, (προνάων Josephus aliquo loco vocat *interiorem*) eratque triplex, ut docet Josephus: unus extremo ἱερὸς fine: alter, qui peregrinos arceret, tertius intra quem ara et ναός, qui et προναός dicitur, prohiberetque aditu omnes, qui sacerdotes non essent. Horum περιβολῶν ratio et usus debet cognitus esse, si nolis falsa imaginari in multis N. T. locis, ubi et ipsi ἱερὸς nomine veniunt, sicut apud Josephum quoque interiores ita appellantur XV. 11. 5. Nempe in his περιβολοῖς non modo erant συναγωγαί, in quibus stare homines, precandi causa, differere inter se de rebus divinis, etiam docere periti solerent; sed etiam oeci multi et magni, in quibus Doctores legis erudirent discipulos, scholaeque haberent: idque imprimis intelligendum de medio. In tali oeco Christum inter Doctores reperere parentes; Christus ipse, quamquam et in porticibus (sicut Graeci philosophi in porticibus Gymnasiorum) docuit; Apostoli, Christo in coelum sublato, precandi causa conventus egere, Spiritum Sanctum die Pentecostes coelo missum accipere, &c.

Tales

* Tales oeci etiam apud Graecos *ναοις* adjuncti: qualis fuit ille Jovis Olympii *οπισθοδομος*, in quo Herodotus historiam suam primum publicavit, auctore Luciano, † in quo rhetores ostentaturi eloquentiam declamabant, tradente eodem. ‡ Sed hoc obiter dictum sit.

Jam clare tradit Josephus, aedificationem ad *ναον* et ad *περιβολας* pertinuisse: et hos quidem absolutos annis octo, illum anno uno et dimidio: sanctitatis autem, quae esset *τῆς ναῦς*, eam rationem habitam ab Herode, ut ipse, quamvis aedificator, non ingrederetur locum, dum fieret opus, operis autem uteretur in eo exstruendo solis sacerdotibus, *διδάξας τὰς μὲν οἰκοδομοὺς, τὰς ἑτέρας δὲ τεκτονὰς*, jubens discere artes, quibus aedificatio constat. At quomodo *ναον* aedificavit? (nam hunc omnium minime volunt totum dirutum, vano quodam, ut videbimus, timore). Id haud ambigue docet Josephus: *καταλυσας τὸ πᾶν ἔργον, destructo toto aedificio; ne fundamentis quidem relictis: ἀνελών τοὺς ἀρχαίους θεμελίους, καὶ καταβαλομένους τοὺς ἑτέρους, revulsis antiquis fundamentis, & aliis positis*. An haec ullo modo per consuetudinem perpetuam loquendi Graecorum aliter intelligi possunt, quam volumus?

* Videant tirones, et quibus opus est, Lud. de Dieu Critic. Sacr. ad Aëtior. I. 13.

† In Aëtione c. 1.

‡ In Peregrin. c. 32. ubi vid. notam Mosis Solani.

Nam

Nam fundamentis revulsis et sublatis, pristinum aedificium stare per rerum naturam non potest, ad quae eruenda ne pervenire quidem, nisi destructo ante aedificio, licet. Καταβολη autem θεμελιων nunquam aliter, nisi de aedificii plane novi initiis dicitur, unde et in sacris libris de κτισει κοσμου solemnis formula est. Atque etiam de ipsa aedificatione utitur verbo εγειρειν : quod ex usu Graecorum constante, et analogia omnium linguarum, de novo aedificio dicitur. Nam et Hebraeis בִּנָּה eo sensu in Piel usurpatur, Esai. LXI. 4. et in Hiphil, Es. XXXIV. 13. et Latinis *surgere* non nisi nova aedificia dicuntur, ut in illo de Carthagine Virgiliano, *O! fortunatos, quorum jam moenia surgunt*, sexcentisque locis aliis. Nec verbum κατασκευασθαι, in eadem re usurpatum, aliam vim potest habere : quod de plane novo opere dici, tum aliis innumeris locis debet constare, tum notissimo illo de arcae Noachicae aedificatione, Ebr. IX. 7. κατεσκευαστε κιβωτον. Denique, si Herodes tantum auctis fundamentis aliquid aedi addere voluisset, ad priorem altitudinem : nam ita capiunt quidam verba Herodis de sexaginta cubitis, templo ad Salomoneam altitudinis mensuram deficientibus, quos se additurum dicit : quale illud aedificium futurum fuisset? Non hoc fuisset επιβλημα ρακους αγναφου επι ιματιω παλαιω?

At

At quid fiet vaticinio Aggaei, in quo Christus inducitur praesentia sua illustraturus templum alterum, quod ab reditu Judaeorum e Chaldaea institutum est? Non ita efficietur templum tertium, ut nonnulli, non modo e Judaeis, sed etiam Christianis voluere, ad nihilumque redigetur argumentum, quod ex eo loco adversus Judaeorum pertinaciam depro-
 mitur? Hoc videntur existimasse, qui fidem Flavianae traditionis in dubium vocarunt: quo maxime solemne est multis descendere in Josepho, cum se expedire nesciunt: quos recte repudiavere Cellarius, Crosius, Basnagius. Sed ille timor, ne ita pugnet cum Aggaeo Josephus, idoneis remediis depelletur. Primum igitur animadvertendum est, id quod jam Grotius monuit, ad Matth. XXIV. init. non ex ruinis, hostiliter vastato superiori templo, nec totam eodem tempore, sed per partes, dirutum, et restitutum esse; deinde habitam rationem, ut is, qui *ενδελεχισμος* a Graeco interprete Danielis dicitur, quasi tu perennitatem sacrificiorum dicas, non interrumperetur, uti magnus Scaliger animadvertit, in immortalis de Emend. Tempp. operis Lib. VI. (cujus libri sexti lectionem soleo commendare studiosis, ut remedium multorum errorum, quibus vulgus tenetur) idque commode poterat fieri, cum ara, in qua victimae adolerentur,

* E

esset

esset sub dio, media inter ναον et intimum περιβολον, nec ad ipsam destructio ceterorum quicquam pertineret. Sed illud relinquebatur, ut ostenderent viri magni, haec sufficere, ut in consuetudine loquendi populari, templum ita destructum restitutumque a priori non distingueretur, sed nomine atque appellatione cum eo confunderetur: id quod nobis efficiendum sumsimus. Ei rei autem non modo hoc prodest, animadversum illud jam aliis, quod Judaei ipsi, inque his Josephus, alterum templum, non tertium a Tito vastatum dicunt, sed etiam, quod exempla similia e scriptoribus antiquis proferri possunt. Hujus generis illud est, quod apud Tacitum H. III. 24. Antonius, dux Flavianarum partium, tertiae legionis milites admonet, *ut sub M. Antonio Parthos, sub Corbulone Armenios, nuper Sarmatas pepulissent*. Si haec ad vivum refecare quis velit, non ita fuere. Etenim ex iis, qui sub Antonio aduersus Parthos bellaverant, nemo dudum superfuerat. Sed quia legio tertia nunquam neque tota caesa, neque ignominiae causa dissoluta, et dein tota simul nova facta fuerat, sine ullius offensione aut reprehensione, ne admirante quidem quodam aut haerente, tunc quoque tertianis tribuebantur, quae olim sub Antonio duce facta fuerant. Hierosolyma bina tantum fuisse satis
convenit,

convenit, et *altera* esse a Tito everfa. Atqui eo tempore, quo est deleta urbs, non credibile est, ullam reliquam domum fuisse ex iis, quae statim ab reditu Judaeorum aedificatae fuerant? Altera Roma semper dicta est, quae post Gallicum incendium fuit, etsi nulla e priscis aedibus residua. Fert enim hoc perpetua omnium linguarum ratio, ut, quae paullatim, et per partes, cum nulla ante hostili aut incendii vi deleta sint, instaurentur, non distinguantur ab iis, quae ante fuerint, sed pro iisdem habeantur. Navis ea, qua Theseus Cretam vectus erat, ad Minotaurum tollendum, salvusque redierat cum suis, conservata erat ab Atheniensibus, usque ad Demetrii Phalerei tempora, dicebaturque esse eadem, qua Theseus usus fuisset. At qualis illa erat, quomodo servata? Nempe, vetere usque materia exempta, et nova immissa; ut Demetrii quidem aetate ne festuca quidem ex illa vetere restaret. Et tamen vulgo omnes Thesei navem dicebant. Soli Philosophi, argutias captantes, ut solent, dubitationem movere, et ne hi quidem serio, aut consensu; vulgari consuetudine loquendi plus valente dialecticorum vanitate, popularem loquendi rationem ad scholae subtilitates revocantium. ὥς τε τοῖς φιλοσόφοις, inquit Plutarchus *, εἰς τὸν αὐξομένον

* In Theseo. p. 10.

λογου αμφιδοξουμενον παραδειγμα το πλοιον ειναι, των
μεν, ως το αυτο, των δε, ως ου το αυτο διαμενει, λεγοντων.

Sed erunt, qui haec sibi non satisfacere dicant, in hac certe causa, propter verba Hebraica הבית הזה האחרון, in quibus ה efficiat demonstrationem ακριβη, quae quasi digito facta, non finat aliud, quam illud ipsum, quod Aggaeus ob oculos habuerit, aedificium intelligere. Verum huic difficultati admodum facile est occurrere. Primum, vulgare illud de vi της ה praeceptum non agnosco : nec poterunt agnoscere, qui vel leviter attendent. Hoc ipso Aggaei loco totum dissolvitur. Etenim, si ista vis est ejus literae, dicant mihi magni Grammatici, quomodo Aggaeus templum Salomoneum, quod ante tot annos incendio absumtum fuerat, vocare potuerit et ipsum הבית הזה *Quis est vestrum*, inquit, *qui viderit* הבית הזה בכבודו הראשון Deinde audire velim, quidnam per domum hancce intellexerit Vates, quid istis verbis demonstraverit? Aedem haud dubie, היכל. Ita enim dicunt. At istam aedem Christus non potuit sua praesentia illustrare. Etenim, cum sacerdos non esset, per legem Mosaicam, quam ille non neglexit, (etenim non impune tulisset) ingredi in aedem ipsam non potuit, neque unquam in ea fuit : sed tantum in exterioribus περιβολοις. Hoc est templum, haec est domus, quam docendo illustriorem vetere reddidit ;

reddidit : ut saepe miratus sim, quare difficiles sint non nulli in concedendo, ναον a fundamentis aedificatum esse, ubi Christus nunquam fuit, faciles in externis partibus templi, quae sedes propria gloriae ejus fuit, quam Christi praesentia et sapientia templo secundo attulit. Cur non et has tantum magnificentius exornatas pugnant, ut illud ה, jactatam vim suam obtineat. At בית ה' vocat, οικον, quod de aede, non de περιβολοις intelligendum videtur. Immo nihil impedit, e consuetudine sacrarum literarum. Cum Christus numularios et victimarum venditores ejiceret templo, ab iis, querebatur, οικον προσευχης conversum in speculancam latronum. At isti homines diversabantur in porticibus, quae tamen, quia fervire precibus, quas pro se quisque faceret, et similibus rebus, ad sacra pertinentibus, debebant, ac solebant, recte οικον προσευχης vocantur, et vel maxime intelliguntur.

His breviter disputatis, arbitror planum factum, quod proposuimus, nihil esse inter Josephum et Aggaeum dissensionis : et Christum tamen in altero templo docuisse, etsi ab Herode totum novum factum sit.

F I N I S.

crediderunt in sapientiam suam, quare difficile
 erat non nulli in consensendo, et a secula-
 mentis schismaticis esse, ubi Christus non
 quos sunt, sed in externis partibus templi,
 quae sedes prophetarum foret, quae
 Christi praesentia et sapientia templo secundo
 erant. Cum non et has rationes in consensibus
 exornatas praeferant, ut illud 7, in istam vim
 interpretantur. At 17, vocat, et, quod de
 rebus, non de personis intelligendum videtur.
 In quo nihil impedit, et consuetudine sacrum
 interpretum. Cum Christus manifestus et vi-
 sibilis venturus esset templum, ab his
 querebant, etiam quodammodo in 17.
 Inveniam latronum. At illi homines diversi
 habuit in politica, quae tamen, quae sit
 videretur, quae pro se quodammodo esset, et
 finibus rebus, ad ista pertinentibus, de-
 beret, et volent, tunc etiam vocem
 istam, et vel maxime intelligunt.
 Illis praeter dictum, etiam planum
 factum, quod et oporuit, nihil esse inter
 Iosaphat et Aggeum dissensionem: et Christi
 iam tamen in alio templo deesse, illi ab
 Iosaphat totum novum templum sit.

EXCERPTUM

E

FLAVII JOSEPHI

ANTIQ. JUD. LIB. XV.

*F

EXCERPTUM

E

FLAVII JOSEPHI

ANTIO. IUD. LIB. XV.

L. S.

Enarrationem præcedat emendata lectio. Quintilian.

CUM viderem Josephi, gravissimi scriptoris, fidem dissertatione quadam edita, quam superiore libello ad partes revocavi, etiam de rebus sui temporis acriter impugnata, sed criminatibus, quas dilui posse levi opera vel ab ipsa Flaviani loci, de qua disputatur, lectione existimarem; visum fuit subungere excerptum ex Antiquitatibus Judaicis, quo continetur Templi instaurati ab Herode narratio, simulque Ernesti Dissertationem *de Templo Herodis Magni* repetitam ex *Opusculis* ejus *Philologicis*. Et cum pateret plurimos errores suboriri ex male intellecta ratione Templi solere, nec reperirem, qui de ea re melius consuleret eodem Ernesto, in præstantissima utilissimaque ejus *Institutione Interpretis Novi Testamenti*, quoniam in his terris non satis obvius est liber, lectorem observatione Ernesti per me carere nolui.

Ecce illam igitur : * Sacrorum omnium ratio, et multa præterea loca Novi Testamenti non bene intelligi possunt sine notitia Templi, quod ab Herode Magno per partes destructum et restitutum est. In quo rursus frustra fides detrahitur Josepho, sacerdoti, qui illud Templum viderat, non historicis argumentis, sed metu ne ea res obsit nobili loco Haggæi 2. 10, de templi secundi dignitate: cum ea Josephi narratio bene conveniat testimoniis apud Matthæum, 24, 1, et Joannem 2, 20. Sed nos illum etiam metum inanem esse demonstravimus in Prolusione de Templo secundo ad Haggæi locum. In templo autem cognoscendo nihil attinet,

* P. 247. ed. tertia.

attinet, imitari eos, qui in Salomonei templi descriptione tota constituenda frustra laborarunt. Nam etsi Josephus scriptor est eruditus disciplinis et artibus, a quo accurata descriptio erat speranda: tamen rei natura non patitur, talium operum, præsertim magnorum et e multis partibus nexorum, descriptiones tales fieri, ne ab architecto quidem dicendi perito, ut sine figuris plane intelligi, et inde forma eorum accurate vel concipi vel pingi possit: quod patet exemplis descriptionum talium apud disertissimos et peritissimos scriptores, etiam Vitruvium et Plinium, cujus villas nemo adhuc potuit ex ejus descriptione, ita exprimere, ut peritis satisfaceret.

Itaque satis erit ad intelligendum, nosse primum discrimen *ναου* et *ιερου*, deinde partes majores, *ναον*, in quo et *το αγιον* solis sacerdotibus patens, cum sacris nonnullis (Ebr. 9.) de quibus non pœniteat Deylingium *Observ.* II. n. 47. legisse, et *αδυτον*, in quod *soli* Pontifici, *una modo die* (anni,) semel ingredi fas erat, ut rursus Philo *Leg. ad Caium* p. 1035. tradit, *non quater*, ut magistris Judaicis vulgo creditur: circumjectam porro aream, in qua ara, ubi sacrificia et preces factæ, quo non adire liceret, nisi Sacerdoti et Levitæ: atria deinde cætera, basilicas nobiliores, in historiis sacris memoratas, et loricas vel septa, quibus atria diremta, hoc est, substructiones, in quibus cœci plures (Act. 2, 2.) fervientes cœtibus discentium, precantiumve, diætæ et cubicula ad usus Sacerdotum et Levitarum *λειτουργιας* tempore, gazophylacium, &c. Quibus bene notis, licebit in singularum rerum commemoratione, ad suum quæque locum et usum referre, ne morum nostrorum cogitatione conturbemur, et ineptas res comminiscamur contra historiam, et templi rationem; cujus generis multa me audire et legere memini, quæ commemorare non est necesse. Alia, quæ e magistris Judæorum minute perferuntur

tur vel commentitia sunt, vel Interpreti nihil profunt. Haftenus Ernestus. Conferendum esse quoque de discrimine inter το ἱερον et τον ναον, copiose diligenterque exponentem Kypkenium in *Obs. Sacr.* T. I. p. 136. sq. monet Krebsius in *Lexico Novi Testamenti*, V. Ἱερον.

Præterea volui Josephi loco subvenire, ut potui, nonnullis conjecturis, quæ mihi inter legendum animo obversabantur. Pro lectione igitur Hudsoniana κατασκευασθαι, P. 2. legendum esse κατασκευασαι jam effectum esse opinor, (Remarks, p. 39, 40.)

P. 4. l. 15. Το δε της επιχειρησεως, ἥς νυν επιχειρειν βουλομαι. Sic in vulgatis: nec male. Varietas vero librorum *Hen.* et *Lugd. Bat.* ἥς νυν επιχειρειν επιβαλλομαι, alteram lectionem subindicat, quæ fortasse verior: ἥς νυν επιβαλλομαι. Επιχειρειν βουλομαι glossema esse putem του επιβαλλομαι. Initio hujus capitis dixit, εργον ου το τυχον επιβαλετο.

P. 4. l. 16. Παντος ευσεβεστατον και καλλιστον εφ' ἡμων γενεσθαι νυν εκφανω. Primum desidero articulum ante εφ' ἡμων, et legendum censeo καλλιστον των εφ' ἡμων --- h. e. των ἀπαντων αὐτῷ πεπραγμενων. Vertendum vero εφ' ἡμων, *me regnante*, ἐπὶ της εμαυτου βασιλειας. Paulo superius dictum, Τα μεν αλλα μοι των κατα την βασιλειαν πραγματος.

P. 6. l. 2. ουκ εσχον ευκαιριαν το πρωτον της ευσεβειας αρχετυπον εις ταυτον αναγαγειν μεγαθος. Sententiam bene vidit Hudsonus notis: *ad eandem cum primo pietatis exemplari magnitudinem*, ut κατα ante το πρωτον subintelligeretur. Ex sententiæ autem et constructionis vi legendum esse videtur, ουκ εσχον ευκαιριαν τῷ πρωτῷ της ευσεβειας αρχετυπῷ εις ταυτον αναγαγειν μεγαθος, hoc est, εις ταυτον μεγαθος τῷ πρωτῷ --- constructione notissima. Similiter εις ταυτον disjunctum est a προδεσμια loco inferiore hujus capitis §. 6. Συνεκπεπτωκει γαρ τη προδεσμια του περι τον ναον εργου, και την ἡμεραν τῷ βασιλει της αρχης, ἣν ἐξ εθους εωρταζεν, εις ταυτον ελθειν hoc est, συνεκπεπτωκει την ἡμεραν τῷ βασιλει

βασιλει της αρχης εις τ̃αυτον ελθειν τη προδεσμια, &c.
 h. e. *Contigerat ut dies, quo rex auspicatus est imperium, in idem tempus accideret* (εις τ̃αυτον ελθειν συν π.) *cum festo templi absoluti.*

P. 6. l. 10. περασομαι --- αποδουναι τω θεω την ανθ' ων ετυχον τηςδε της βασιλειας ευσεβειαν. *Extrema vertunt, hujusce regni pietatem.* Male, ut mihi videtur. *Conjungendum enim τηςδε της βασιλειας cum ετυχον, non cum ευσεβειαν puto: ανθ' ων ετυχον της δε της βασιλειας, pro eo quod potitus sum hoc regno.* Paulo ante dixit, επειδη δ' νυν εγω αρχω, Θεου βουλησει.

P. 6. l. ult. Και ιερευσιν τον αριθμον χιλιοις ιερατικας ωνησαμενος στολας. *Cogitabam εργατικας scilicet εργαταις idoneas, quippe quibus induerentur sacerdotes inter laborandum.*

P. 8. l. 1. τους μεν διδαξας οικοδομους, ετερους δε τεκτονας &c. *Conjecit επιταξας vel καταστησας οικονομους Montacutius: διαταξας Cotelerius.* At οικονομους parum convenire Josepho, qui postea dicit του δε ναου δια των ιερεων οικοδομηθεντος monuit Hudsonus. Ut mutare vellent induxisse videtur viros doctos parum perspecta vis verbi διδαξας, quod non significat "*cum docuisset artem architectonicam,*" hoc enim ab Herode alienum proculdubio: sed cum *docendum curavisset.* De hac vi vocis διδασκω vide Hemsterhusium ad Aristophanis Plutum, p. 4.

P. 8. l. 4, &c. Credunt nonnulli * Josephum plenius dicturum fuisse, quomodo per partes destrueretur Templum et ædificaretur, si voluisset Herodem Templum revera reædificasse. Rem profecto ita breviter expediisse, an parum conveniat nec ne artis historicæ rationi, alii decernant: illud vero constat, aliter Josepho visum esse, ubi Zerubbabeli ædificationem describeret, quippe totum potius quam omnia memoranti, L. XI. c. 4. §. 2. Εν τω δευτερῳ ετει της εις Ιεροσολυμα καθοδου, των Ιουδαιων μηνι

* Vide Remarks, p. 30.

δευτέρῳ παραγενομένων, συνείχετο ἡ τοῦ ναοῦ κατασκευὴ. Καὶ τοὺς θεμελίους ἐγείραντες τῇ νομηνίᾳ τοῦ δευτέρου μηνὸς τοῦ δευτέρου ἐτοῦς ἐπωκοδομουν, προστησάμενοι τῶν ἐργῶν, Λευϊτῶν τε τοὺς εἰκοστὸν ἐτὸς ἤδη γεγονότας, καὶ Ἰησοῦν καὶ τοὺς υἱοὺς αὐτοῦ καὶ τοὺς ἀδελφούς, καὶ Ζωδμὴλον τοῦ ἀδελφὸν Ἰουδᾶ τοῦ Ἀμιναδάβου καὶ υἱὸς αὐτοῦ. Καὶ ὁ μὲν ναὸς, πάσῃ χρησάμενων σπουδῇ τῶν τὴν ἐπιμέλειαν ἐγκεχειρισμένων, θάπτον ἢ προσεδόκησεν αὐτὸς εἰς τέλος.

P. 10. l. 11, 12. De hoc loco jam dictum. (Remarks, p. 40, sq.)

P. 10. l. 12. ἀμφω δ' ἦσαν μεγάλου τειχοῦς. Hudsonus putat his verbis ellipsin esse præpositionis ἐπὶ, ut sit ἀμφω δ' ἦσαν ἐπὶ μ. τ. Melius fortasse legendum Ἀμφω δ' ἐφেষτασαν μεγάλου τειχοῦς.

P. 18. l. 5. ἀξιαφηγητοτάτων τῶν ὑφ' ἡλίου. Non ita caute voluit, ut opinor: scilicet non ex numero ἀξιαφηγητοτάτων, sed plane ἀξιαφηγήτοτατον τῶν ὑφ' ἡλίου, ut supra ex emendatione nostra καλλιστὸν τῶν ἐφ' ἡμῶν.

P. 20. l. 19. τούτων εἰς οὐδενὰ τῶν τριῶν ὁ βασιλεὺς Ἡρώδης παρηλθεν. Ἐκεκώλυτο γὰρ οὐκ ὢν ἱερεὺς. Hudsoni conjecturas vide ad locum. At simplicius, et fortasse a vera lectione propius esse videatur legere, τούτων οὐδὲ εἰς τὸ τρίτον ὁ β. Η. π. *Horum vero tertium minime intravit rex.*

Cæterum non abs re fore nec incommodum credidi Varias Lectiones hujus capituli undecimi libri quindecimi e Codice Regio Parisiensi (Nº. 1420) petitas addere paucas ex plurimis, sed insigniores.

P. 6. l. 18. ἐπιβουλῆς

P. 8. l. 12. βασιλείου

P. 10. l. 3. ποικίλιαν

—— l. 11. ὑπερβαλομένος

—— penult. ἡλιβατοῖς πετραις pro κατὰ λίθαις π.

P. 12. antepen. βασιλικου

P. 16. l. 15. εἰς τὴν βασιλείαν

P. 20.

P. 20. l. 1, 2. σχηματοειδεις

— l. 6. συν εκπληξει δε κατα τοις

— l. 8. ολιγον

— l. 12. τριστιχους πυλας

Veterem lectionem refert p. 2. l. 4. κατεσκευασθαι. P. 4. l. 21. αμελει. P. 16. l. 7. συμφυτον. Ubi vel mei vel typoshetæ incuria accidit ut textus referret vulgatam συμφυτον, Latina vero versio sit Havercampi συμφωνον. Nec tamen male erratum: imo melior lectio συμφυτον quam συμφωνον. Συμφωνον est quod *vocem* vel *sonum congruentem* habet: συμφυλον quod *formam* vel *figuram* alteri rei *congruentem* habet: (ad rariorem enim, sed veram et primam vocis φυσικης significationem pertinet, hoc est, *formam*, *speciem*) quorum adeo hoc multo magis convenit figilli expressioni quam illud. P. 20, l. 19. vulgatam habet τατων εις ουδενα των τριων.

Remarks on the scriptural account of the dimensions of Salomons's temple
occasioned by the supplement to a pamphlet entitled Evidence that the
relation of Josephus concerning Herod's having new built the temple at
Jerusalem is either false or misinterpreted by the author of remarks on

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